

THE WALLAVISOR

THE VENDIDAD



EDATED EX

DARAB DASTUR PESHOTAN SANJANA, B.A.





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THE ZAND Î JAYÎT SHÊDA DÂD.

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Shams-ul-Ulama Dastur Peshotanji Behramji Sanjana. M. A., Ph. D.

The Parsee Highpriest of Bombay.

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THE ZAND Î JAVÎT SHÊDA DÂD

OR

The Pahlavi Version of the Avesta

VENDIDÂD,

THE TEXT PRESCRIBED FOR THE B. A. AND M. A. EXAMINATIONS OF THE UNIVERSITY OF BOMBAY.

EDITED,

WITH AN INTRODUCTION, CRITICAL AND PHILOLOGICAL NOTES, AND APPENDICES ON THE HISTORY OF AVESTA LITERATURE

BY

DARAB DASTUR PESHOTAN SANJANA, B.A.

BOMBAY:

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MY VENERABLE FATHER AND TEACHER SHAMS-UL-YLAMA

DASTURJI SAHEB PESHOTANJI BEHRAMJI SANJANA,

M. A., Ph. D.,

AND

MY MOST LEARNED AND ESTEEMED FRIEND,

DR. EDWARD WILLIAM WEST,

THE BEST PAHLAVI SCHOLARS OF THE DAY,

THIS EDITION OF THE

PAHLAVI TEXT OF THE VENDIDAD

IS MOST RESPECTFULLY

INSCRIBED

BY

DARAB DASTUR PESHOTAN SANJANA.



PREFACE.

Forty-three years ago the first edition of the Pahlavi text of the Vendidad had been given to the public by Prof. Dr. Friedrich von Spiegel of the University of Erlangen. Since that time the study of Pahlavi has been extensively developed by the progress of linguistic research in the decipherment and interpretation of collateral Pahlavi literature. Consequently, a desideratum has been generally felt and acknowledged by students for a critical edition of the following text on the plan of Prof. Karl Geldner's new edition of the Zoroastrian Sacred Writings. In order to supply that want this second edition of the Pahlavi text of the Vendidad, Fargards I—IX. and XIX., is issued for the benefit of the Avesta and Pahlavi students in the Bombay University. It contains only that portion of the text which is prescribed for the B. A. and M. A. examinations of 1896-98. Here I have appended to the minute collations of the oldest extant manuscripts, many useful emendations and explanatory notes that were made by me for the course of the lectures I gave to the M. A. classes from 1889-94, in the Sir Jamshedji Jeejeebhai Zarthoshti Madressa at Bombay.

I must not conclude this Preface without tendering my warmest thanks to the Savants to whom this edition is respectfully dedicated, for their learned help and suggestions during the progress of this work through the Press. I am also very much indebted to the Trustees of the Victoria Jubilee Pahlavi Text Fund for their kind patronage of this work. Likewise, I have to thank Dr. D. MacDonald, the Registrar of the University of Bombay, for the kind loan of an old Pahlavi manuscript of the Vendidad belonging to the University Library.

DARAB DASTUR PESHOTAN SANJANA.

AUTHORITIES.

- 1. Prof. Dr. Karl Geldner's new edition of the Avesta Vendidâd. (I am indebted to the German savant for forwarding me the advance proof-sheets of a volume which is yet unpublished.)
 - 2. The late Pref. Westergaard's Edition of the Avesta, 1854.
- 3. Prof. Dr. F. von Spiegel's Edition of the Avesta and Pahlavi texts of the Vendidad, 1853.
- 4. The Sacred Books of the East, vols. XVIII and XXXVII (especially the latter), Pahlavi Texts, Pts. II and IV, (which contain an English translation of the Dâdastân-î-Dînî and the Analysis of the Nasks contained in Bks. VIII and IX of the Dinkard) by Dr. E. W. West.
- 5. Sitzungsberichte der philosophisch-philologischen und historischen classe der k. b. Akademie der Wissenschaften zu Munchen: 'The Extent, Language, and Age of Pahlavi Literature,' by Dr. E. W. West.
- 6. The Pahlavi Dinkard, edited and translated by Shams-nl-Ulama Dastur Peshotanji Behramji Sanjana, M. A., Pn. D, vols. I.—VII.
 - 7. 'A Pahlavi Grammar' by the same author.
- 8. Commentar über das Avesta, by Dr. F. von Spiegel, vol. I, 1894.
- 9. Annales du Musée Guimet, vols. XXI.—XXIV. "Le Zend-Avesta," par J. Darmesteter.
 - 10. Encyclopædia Britannica, vol. VIII.

ABBREVIATIONS.

Av. for the Avesta.—Bk. for Book.—Bund. for Bundahish.—BU. for the MS. belonging to the Bombay University Library (without a kolophon.)—Chap. for chapter. -Comp. or cf. for compare,-DE, for the MS, of the Dinkard belonging to Dasturan Dastur Edulji Darabji Sanjana of Bombay .-- ED. for the MS. written by the late Dasturan Dastur Edulji D. Sanjana - Farg or Fd. for Fargard .- Fol. for followed or following .- H. E. for Haug's Essays on the Parsees, ed. by Dr. West .- L. for line -L. for the L4 MS, belonging to the India Office Library in London .- ML, for the MS. formerly belonging to the late Mr. Mâneckji Limji Hâtarîa of Tehran.-Mod. for modern. -N. for note.-NM. for the MS. written in A. Y. 1177 by Mobed Jamshid, son of Edal, son of Bahman, son of Jamshid Jamasp-Asa-Nom. for nominative. -Om. for omit or omitted .- P. for page .- Pahl. for Pahlavi .- Pers. for Persian .- Pl. for plural .-Pres. for present.-PB, for the most correct MS, belonging to my father's library.-P. V. for the Pahlavi Version .- Ques. for question .- RB. and BH. for the copies written by Dastur Rustomji Burjorji Sanjana (without any modern kolophon.)-Skr., or Sans., for Sanskrit.—SP. for Prof. Spiegel's edition of the Vendidad.—Trans. for translation.— Vd. or Vend. for Vendidad.-Vol. for volume.-W. for word.-W. or Wd.for Westergaard's edition of the Avesta.-Yas, for Yasna,

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INTRODUCTION.

The Pahlavi text of the Vendidâd, which is technically called the Zand î Jarît Shêdâ Dâd, contains a literal translation of the Avesta Vendidâd interspersed with explanatory meanings of difficult expressions, occasionally with long glosses or comments on certain important precepts. It is extracted from the Zand-i-Avasta of the Vendidâd, which includes the Avesta text with its Pahlavi word-for-word rendering and commentary.

The name Vendidâd is a corruption of the original Avesta title Vîdaêvô-Dâta, 'the Law that is opposed to Evil,' or, literally, 'the anti-demoniac Law,' since the whole Law runs over a larger work which is entitled the Vendidâd Sâdah, wherein the text of the Yasna, the Visparad and the Vendidâd are intermixed for ceremonial purposes. The text of the Vîdaêvô-Dâta forms the Nineteenth Book in the Zoroastrian Avesta. It is one of the two Nasks or sacred books out of the 21 volumes of the Avesta literature, which have in entirety survived to the present time.

The Avesta, inadvertently often called the Zend-Avesta, is the name applied to the sacred books or texts of the religion of Zarathustra Spitama, the son of Pourushaspa, a descendant of the royal family of the Peshdadian monarch Thraétona or Frédûn. This religion is authorized as the Revelation of the Deity, Ahura Mazda, unto man through His chosen Prophet Zarathushtra (Zoroaster). Mazdâo frasâsta Zarathushtrô fraokhta, "Ahura Mazda revealed it and Zarathushtra promulgated it." The word Avesta means "the supernatural or revealed learning." Haug derives it from the Vedie root a and vid 'to know,' of which vista is the past participle. Hence, it corresponds with the name Veda of the Brahmanic scripture. A more reliable derivation of this name is suggested to us by M. Oppert (vide 'Journal Asiatique', 1872, I, 295) on the basis of the expression apariy abastam upariyayam, 'I should govern according to the Law,' in the Inscriptions of Darius, which accounts for the correctness of the ancient form avasta generally used in Pahlavi.

The name Avesta signified, under the Arsacidæ and the Sassanidæ, the sacred texts of the Zarathushtrian Revelation, and the language in which its religion had been declared to the world, was then properly called "the language of the Avesta." This Arian dialect has been purely out of use since Alexander's conquest of Persia. It is allied closely to Sanskrit, and is the parent of Old Persian, i. e., of the official language of the Achæmenian kings in their Cuneiform Inscriptions. The existing Avesta, according to Dr. Geldner, is "about twice as large as the Iliad and Odyssey put together. Not only amongst Iranian languages, but amongst all the languages of the Indo-European group, Zend takes one of the very highest places in importance for the comparative philologist. In age it almost rivals Sanskrit; in primitiveness it surpasses that language in many points."

We have remarked that the language of the Zoroastrian Scriptures has been erroneously called in modern times the Zend or Zend-Avesta. language. Erroneously, of course, because the word zand is a corruption of the Avesta expression azaintish (from zan 'to know') which means 'explanation.' The Av. words azainti and paiti-zainti give us evidently the present corrupt forms of Zend and Pâzend. The word zand does not designate any Avesta text or language, but simply means a commentary or interpretation, a version or explanation. Consequently, Zend-Avesta, or properly Zand-î-Arastâ, means the Avesta written with the commentary upon it. The language of the Zoroastrian Prophecy must not be called the zand of the Avesta, since the word zand is used as a common substantive in the sense of a commentary. The error of commonly using the name Zend for the language of the Avesta is owing to the fact of most of the Avesta MSS, or texts having been written together with the zand which comprises a word-for-word translation, parenthetical explanations, and long glosses in Pahlavi. The name 'Old Bactrian' is also applied, though wrongly, to the language of the Avesta, on the ground that Bactria was the seat of the first Zoroastrian proselyte king Vîshtaspa or Gûshtasp; whereas according to the birth-place of the Avesta, it should be designated 'the language of Eastern Iran.'

The existing books and fragments of the Avesta form the surviving remnant of an extensive literature that had been preserved in the Royal

Alexander. We learn from the Sassanian tomes that the original Parsee Scriptures comprised twenty-one Nasks or sacred books, whereof two (1-2) have been preserved almost in their entirety, and four (3-7) have been partially transmitted to the present time; viz., (1) the Vendidad; (2) the Stút Yasht (Staota-yêsnya), which seems to have included the known books of the Yasna and the Visparad; (3) the discovered fragments of the Husparam Nask in the Airpatastân and the Nirangistân; (4) the Bagân Yasht; (5) the Hâdokht; and (6) the Vishtâsp-Sâstê. Of the twenty-one Nasks nineteen had been found out, collected and revised, by the order of the State, by Dasturân Dastur Âdarbâd Mâraspend, in the time of Shahpuhr II. of the Sassanian dynasty (A. D. 309-379). Two of the Nasks, namely the Nâdar and the Vashtak, had been wholly lost or destroyed before the Sassanian epoch began.

From the analysis of these twenty-one Nasks, given in the Eighth Book of the Pahlavi Dinkard, which is deciphered and made intelligible to scholars by the indefatigable labour and intelligence of Shams-ul-Ulama Dastur Dr. Peshotamji Behramji Sanjana and Dr. E. W. West, it is not difficult to form an adequate idea regarding the whole extent of the primitive Zoroastrian literature. The authenticity of this Pahlavi analysis is confirmed by M. Darmesteter, who observes in 'Annales du Musée Guimet' that the numerous unedited fragments of the Avesta of which a large portion may be identified without any difficulty or uncertainty, with such and such passages analysed by the Dinkard, prove that the literature described by the Dinkard is a literature, real and anthentic, and that the very sample of the analysis of the Vendidâd and the Nirangistan, proves to us the general fidelity of this analysis. In his Introduction to the Pahlavi Texts, Part IV., Dr. West, too, remarks that the writer of the

¹ Vide 'Le Zend Avesta,' troisième volume, Chapitre I:—'D'autre part, les nombreux fragments inédits que nous publions dans ce volume, et dont un grand nombre se laissent identifier saus peine et saus incertitude aueune avec tel ou tel passage analysé par le Dinkart, prouvent que la littérature analysée par le Dinkart est une littérature réelle et authentique et nous font toucher du doigt les Nasks sassanides.' "Mais ces réserves faites, l'exemple mêm des analyses du Vendidad et du Nirangistan nous prouve la fidélité ordinaire du cette analyse, fidélité telle que, pour nous retrouver dans la suite des idées du Nirangistan, nous n'avons pas en d'autre guide que l'analyse du Dinkart." (pp. VIII—X.)

analysis had entirely relied upon the Avesta texts and their Pahlavi version. "It is evident, however, that all the Nasks have accumulated around the Gatha centre of the Stut-Yasht, and that this Gatha centre in the earliest Sassanian times was neither more or less extensive than it is at present. The age of Gathic composition had so long passed away in the time of the earliest Sassanian monarchs, that the sages whom they appointed to collect and re-arrange the sacred literature, were unable to fully understand many of the stanzas they had to translate into Pahlavi, much less could they have added to their number. How far they may have been able to write ordinary Avesta texts is more uncertain." In the German journal "Sitzungsberichte der philosophsch-philologischen und historischen classe der k. b. Akademie der Wisseuschaften zu Mûnchen," the same scholar refutes the allegation that 'the account of the Nasks in the Dinkard may have been based merely on old records.' "It might be argued," he says, "that the account in the Dinkard may have been compiled merely from old records, and not from the Nasks themselves; but the fact that the writer in the Dinkard attempts no description of the two Nasks which had not reached him, is rather against this view. We have, moreover, references made to several of the lost Nasks in Pahlavi works which can hardly be considered older than the Dinkard. Thus, the Shâyast-lâ-shâyast quotes passages from no less than thirteen of the lost Nasks, the Vijirkard î Dinî quotes from three, and Manushchihar and Zadsparam also quote from three."

Consequently, it is proved beyond any doubt that the author of the analysis of the Avesta literature, which is given in the Dinkard, had been in the possession of both the Avesta and Zend texts, and had not relied upon old records or traditions for their contents. The surviving books of the Avesta, when compared with their respective synopsis of contents, furnish us with the most satisfactory evidence.

An approximate conception as to the original bulk of the Avesta, can be drawn from the Dinkard with a purely arithmetical calculation. The twenty-two chapters of the Vendidâd, which form the nineteenth Nask and contain about 23,000 Avesta words, are condensed by the writer into about 1,270 words of the Pahlavi contents. As the Dinkard con-

denses the contents of other Nasks in a due proportion, it is possible to assume that the entire literature as described by the Pahlavi writer, contained about 350,000 words equal to about fifteen quarto volumes of the size of the Vendidâd. Very likely the Nasks were even far more extensive in their original bulk, because we do not learn from the Dinkard any data as to the exact extent of the Gathic literature in the Avesta period. It has been believed from the intrinsic condition of the surviving Gathas, that they are not preserved in entirety, and that the five Gathas had greatly lost in their original extent during the calamities that had been brought upon Irân by Alexander. The primitive bulk of the Parsee Scriptures, therefore, must have been even much larger than the extent that is calculated and drawn from their history given in the Sassanian Pahlavi literature.

According to the ninth question in the Third Book of the Dinkard, and the beginning introduction of the Eighth Book, the entire sacred Avesta comprehended 21 books which were classified under three heads: (1) the Gâthic lore, which treats of spiritual knowledge, duties and good works; (2) the Dâtic group, which treats of the Law referring to this worldly existence, knowledge, duties and good works; and (3) the Hadha-Mâthric learning, which relates to the matter and spirit that subsist together between the spiritual and material worlds. The three metrical lines of the Yatha Ahû Vairyo, the principal basis of the Avesta, underlie this triple division. The first line indicates the Gâthic books, the second the Hadha-Mathric books, and the third the Datic or Legal books. Again, in conformity to the twenty-one words of the Ahuna Vairya, there are twenty-one parts or Nasks of the sacred literature. The order in which the twenty-one words of the Yathâ Ahû Vairyô aro applied to the twenty-one Nasks, is as follows: -(1) Súdgar, (2) Varshtmânsar, (3) Baga, (4) Dâmdâd, (5) Nâdar, (6) Pâjag, (7) Ratú-dâd-huítê, (8) Barish, (9) Kashkisrôb, (10) Vishtâsp-Sâstê, (11) Vashtag, (12) Chitradåd, (13) Spênd, (14) Bagân-Yasht, (15) Nîkâdûm, (16) Ganbâsarvichat, (17) Húsparam, (18) Sakadum, (19) Javit-Shéda-Dad (Vendidal), (20) Hâdôkht, and (21) Stút-Yasht. According to the triple division corresponding to the three metrical lines, this order of enumeration undergoes a slight change, because under the category of the Gathic lore are given

the seven Nasks:—(21) Stût-Yasht, (1) Sûdgar, (2) Varshtmânsar, (3) Baga, (11) Vashtag, (20) Hâdôkht, and (13) Spend, which more or less closely treat of the subject of the Gathas. Under the Hadha-Mâthric group Nos. 4-10 are regularly arranged:—viz. (4) Dâmdâd, (5) Nâdar, (6) Pâjag, (7) Ratû-dâd-haîtê, (8) Barîsh, (9) Kashkîsrôb, and (10) Vîshtâsp-Sâstê; and under the seven Dâtîc or Legal Nasks are mentioned: (15) Nîkâdûm, (16) Ganbâsarvîchat, (17) Hûspâram, (18) Sakâdûm, (19) Javît-Shêdâ-Dâd, (12) Chîtradâd, and (14) Bagân-Yasht.*

I. The Nask which corresponds to the twenty-first word Vastarêm in the Yatha Ahû Vairyô, or the Ahuna-Vairya prayer, is the Stût-Yasht, the Pahlavi of the Avesta Staota-Yêsnya. It is the first Nask in the Ravâyats and the last one in the enumeration of the Dinkard. According to the former this Nask contained thirty-three chapters, of which the Gathas formed the most essential part. The Stût-Yasht comprises more than half of the Avesta text of the Yasna. It begins with the words Vîsâi vē Ameshâ-Spentâ (see Shâyast-lâ-Shâyast, Chap. XIII, 1; S. B. E., Vol. V., Pt. I.) in Yasna XIV. 1, and ends with Yas, LVIII. It excludes Yas. XIX. to XXI., LII., LVI., LVII., and reckons the Yasna Haptanghâiti as one single chapter. The whole is interspersed with passages from the Vîsparad V—XXIV. We know already the contents of this Nask from the Avesta text of the Yasna now extant.

^{*5.} Manîtûnîshnê î dîn î Mazdayasnân bajêshnê sê :—Gâsân î hait avartar maînû dânêshnîh va maînû kârîh ; va Dâtê î haît avîrtar stî dânîshnîh va stî kârîh ; va Hâtê-Mânsarîk î haît avîrtar âkâsîh va kâr î madam zak î myân hanâ dô. 6. Va chim î sê bajêshnîh î dîn manîtûnîshnê î nakîzê haît î vîspê dânîshnê va kâr va âînînê î hamdîn dânîshnê va kûnîshnê hanâ sê î nîpêshtê. 7. Ghalach Ahûnavar î dîn manîtûnîshnê bûn sê gâs ; zak î fratum gâsânîgîh va zak î dêdîgar hâtê mânsarîgîh va zak î sêdîgar dâtîgih avartar va mahêst.

^{8.} Avash hûmant hûmand bajêshnê bâhar vîstô-aêvak î karîtunîyênd Nask. 9. Haft gâsânîk mêman ôl gâsân vâbîdûnt yêkvîmûnêt avashân shêm zak î gâsânîk yasht nîrang î haît Stût-Yasht va Sûdgar va Varshtmânsar va Baga va Vashtag va Hâdôkht va zak î zak gâsânîk vâbîdûnt yêkvîmûnêd Spênd. 10. Va haft hâtê mânsarîk shêm Dâmdâd va Nâdar va Pâjag va Ratû-dâd-haîtê va Barîsh va Kashkîsrôb va Vîshtâsp-Sâstê. 11 Va haft dâtik mêman ôl dâtik vâbîdûnt yêkvîmûnêd avashân shêm zak î dâtik Nîkâdûm va Ganbâsarvîchat va Hûspâram va Sakâdûm va Javît-Shêdâ-Dâd va zak î ôl dâd pavan javît shnûmanîh vâbîdûnt yêkvîmûnêd î Chîtradâd va Bâgân-yasht. 12 Va patsârê Sûdgar va Varshtmânsar va Baga va Dâmdâd va Nâdar va Pâjag va Ratû-dâd-haîtê va Barîsh va Kashkisrôb va Vîshtâsp-Sâstê va Vashtag va Chîtradâd va Spênd va Bagân-yasht va Nîkâdûm va Ganbâsarvichat va Hûspâram va Sakâdûm va Javît-Shêdâ-Dâd va Hâdôkht va Stût-Yasht. (Dink., Bk. VIII, Cp. I, §§ 5.12)

II. The Sådgar, the Varshtmånsar and the Baga contain each twentytwo sections corresponding to the twenty-two chapters of the Gathas.

The Sûdgar is the first of the Nasks described in the Dinkard, and the second of the Gathic classification. It has twenty-two fargards containing commentaries upon the Gathas, of which a remarkable synopsis is preserved as follows in Pahlavi. According to the Sudkar Nask:-The Yath & Ahû Vairyô is the foundation of the Revelation, and the formation or composition of the Nasks, is derived from it. The recitation of this Ahunavar formula gives power and success to the reciter. The Ahunavar is to be recited at the beginning of all actions, at the conferring of blessings, in doing homage to the Deity and other good spirits, for the purpose of overcoming evil or difficulties, for gaining success in a battle, before the sowing of seed upon one's land, before a marriage contract, before setting out on a voyage, etc. The excellence of purity and piety is the reward of Religion. The happiness of the next world is only given to the worthy on account of their love of righteousness. The utility of this life consists in obedience to the Divine will, in giving religious instruction with eloquence, diligence and energetic zeal: while the abuses of life result from greediness, want of energy, indolence, defilement or impurity, illicit intercourse, drunkenness, wicked association, apostasy, and selfishness. Ahura Mazda exhibits unto Zaratushtra the nature of the four periods in the millennium of the Prophet. Firstly, the golden period, in which the Deity revealed the religion to the Prophet. Secondly, the silver period, in which Vîshtâsp received the Zoroastrian religion. Thirdly, the steel period, in which the pious Atrôpât, son of Mâraspend, was born. Fourthly, the iron period, in which occurred the destruction of the reign of the Religion, and the disappearance of every kind of virtue, honour and wisdom, from the countries of Iran. It is the duty of a Zoroastrian to praise and invoke God before eating and drinking, and also on finishing; since the purity of the instrument of speech is owing to such praise of God. Talking during meals is sinful, for the effect of the prayer of grace is destroyed by speaking aloud. It is also sinful to molest the spirit of the pure and sacred fire, to make use of the fire with unwashed hands, and to taint it with one's breath in its use. He who provides care for the Sacred Fire, pays the greatest reverence unto Ahura Mazda. After the

passing away of every Zoroastrian to the spiritual world, one is not to augment the distress of the very spirit of life by making lamentation and weeping over the departed. "Thus say I (Ahura Mazda) unto thee, O Spîtamân (Zaratushtra)! Let there be no breach of promise; neither when the contract was with the wicked, nor when it was with those of thine own religion." Whoever gives anything to the disciples of the Prophet, his rewards and recompense are just as though the thing had been given by him to the Prophet himself. The seven immortal rulers belonging to Khûniras are-(1)the many-seeded Gaokêrêna, (2) Gôpaitôshah, (3) Peshôtanû, son of Vishtasp, (4) Frâdakhshtô, the grandson of Hûshang, (5) Ashavazd, son of Pôrûdakhshtô, (6) Varazak, and (7) Kaî-Khûsrô. A wicked soul is not delivered from Hell till the future existence. It is a sin if a Zoroastrian respects or follows another who is unsteadfast in religion. The Zoroastrian should love and respect a good ruler, give to him the revenue of taxation or anything which is necessary for a good government. The extirpation of idolatry is an act of great merit. The Zoroastrian words of invocation are very effectual in a state of purity, while impure recitations of prayers and praises of God are ineffectual and sinful.

III. The Varshtmânsar Nask contains 22 Fargards with an introductory chapter on the incidents of the Prophet's birth, his first three utterances which defeated and suppressed wicked people, his religious profession and adoration of Ahura Mazda and His good spirit in the creation. On the birth of Zarathûshtra, trouble and difficulties fell among the idolators and wicked people; "light increased among the creatures, and every creature of the beneficent Sacred Being rejoiced, and talked of virtuous conduct." The Deity accepted the Prophet as the priestly master on Earth in these words:-" So should thou be the priestly lord as regards whatever righteousness I speak forth with righteous intelligence; thou art of very much value, thou art very righteous, thou art most intelligent, and thou wilt declare the Mazdayasnian Revelation to creatures of every kind." Thereupon Zarathûshtra replied :- "I am a worshipper of Ahura Mazda, I profess His religion." Then the Deity spoke to the Prophet thus: "Maintain this religion steadfastly, for through the assistance of this religion I, who am Aûharmazda, will be with thee, and the omniscient wisdom becomes thine, and extends to thy disciples Maidyômâh, Parshadgâr, Saêna (Dâyûn), Kaî-Vîshtâsp, Frashôstar and Jâmâsp." Then followed a summary about the reverence of the sacred fires, the sacred waters, and the departed kinsmen. The twenty-two chapters, which followed the introductory section, were devoted to the commentary on the twenty-two chapters of the five Gathas respectively, and included explanations of the Yathâ Ahû Vairyô, the Ashem-Vohû, and the Yênghê-Hâtâm prayers. (Comp. Yasna XIX, XX and XXI.) We can trace Westergaard's fragment IV to the last fargard of the Varshtmânsar Nask, which corresponds to the prayer Airyama Ishyô in the last hâ or section of the Gathâs.

IV. The Baga (probably Bagha) was the third of the Nasks, and the fourth of the Gathic division. There were in it 22 sections, too, of which the first three, like the Varshtmânsar, corresponded exactly to the contents of the three $h\hat{a}s$ of the Yasna X1X, XX and XXI, which formed an analytical commentary in the Avesta language on the three Gathic prayers, viz, the Ahuna, the $Ash\hat{e}m$, and the $Y\hat{e}ngh\hat{e}$ $H\hat{a}t\hat{a}m$, likewise included in the $Bag\hat{a}n$ Yasht. To this was added in the rest of the chapters a metaphysical interpretation of all the five Gathas.

V. The analysis of the Dinkard says nothing regarding the Vashtag Nask, which indicates that the writer had neither its Avesta, nor its commentary or Pahlavi version, accessible to him. This omission, however, confirms Dr. West's standpoint that the author had been helped in his work by purely authentic records of the Avesta, and had placed no reliance on indirect references or tradition.

VI. The Hâdôkht was the twentieth of the Nasks, and the sixth in the Gathic division. Its name occurs in the Avesta Yasna LIX, § 32, in the form Hadhaokhta. According to the Dinkard it contained three fargards, and is represented by a chapter on the efficacy of the Ashem Volui (see the Yasht Fragment XXI in Westergaard), the Yt. Ft. XXII on the fate of the soul after death, the Srosh Yasht Hâdôkht (Yt. XI.), and the Fshûsha-Mâthra (Yas. LVIII). It treated of the nature of the spiritual benefit derived from the recitation of the Ahunavar; of the religious obligation of selecting and supporting the head high-priest; of the

twenty-one chieftains through whom the ceremonial of the sacred beings begins, and the government of the members of the community subsists; of the Zoroastrian duties in the five $g\hat{a}hs$ or periods of the day and night, and the duties regarding the $G\hat{a}h\hat{a}nb\hat{a}r$ festivals; and of the necessary recitations at the five $g\hat{a}hs$, and the invocation of the several angels in each of them.

VII. The Spend was the thirteenth of the Nasks, and corresponded to the word angheush in the Ahunavar. This Nask was devoted to the biography of Zoroaster, and spoke of the earthly composition of the material body with the Fravdhar and the soul of the Prophet; of the nature of his spiritual birth in Heaven, and his material birth on Earth; of his conference with the Deity at thirty years of age, and the occurrence of seven such conferences in ten years. It described the many miracles and marvels attributed to the Prophet, which are collected in the Seventh Book of the Dinkard, and recounted in the Persian Zaratûsht-Nâmah. The same Nask gave the history of the Revelation, alluded to the conferring of the Divine Wisdom upon Zarathûshtra, his vision of the infernal region, the propagation of Zoroaster's knowledge of the Divine Revelation to the world, and his attraction of mankind to it. It further described the important events of the future ages until the Resurrection, viz., the advent at different times of the future Prophets: Aûshêdar, Aûshêdarmâh and Sôshâns. Unfortunately no continuous Avesta text of the Spend Nask has as yet been discovered.

The Hadha-Mathric Nasks:-

VIII. The Dâmdâd was the first of the Hadha-Mâthric division, and the fourth of the Nasks, corresponding to the word athâ in the Ahunavar. The brief substance of it in the Dinkard shows that it was a special book on the Avesta Genesis, or the history of the original Mazdian creation, upon which the contents of the Bûndahîsh was principally based, and to which reference was often made in the quotations from the Revelation. This is plainly indicated by a passage in the selections by Zûdsparam, wherein the author names the Dâmdâd Nask as the chief authority for the religious statements of the Bûndahîsh. Some isolated words seem to be extracted from this Nask, and quoted in a Pahlavi gloss to the second fargard of the Vendidâd, which points to the original spiritual creation of Ahura Mazda.

IX. The Nâdar or Vakhtvar Nask existed in the Avesta text under the Sassanidæ, and was available to the writer of the Dinkard. It treated of astronomy and astrology. As its interpretation, or Pahlavi version, had not reached him, the author, according to the Dinkard, did not attempt to give its contents.

X. The Pâjag Nask was the third in the Hadha-Mâthric division, and the sixth in the enumeration of the Dinkard. The existing Avesta texts of the five Gâhs and the Sîrôzâ belonged to it. It treated of the relation between the respective Avesta prayers and the different periods of the day and year; of the preparations and ceremonials for the Gâhânbâr festivals; of the appointed place and donations for them; of the consecration of the body-clothing in honour of departed relatives. It also taught the great needfulness of observing, in honour of the dead, the ten Favardigân days which form the end of the winter or year; the "extreme importance of liberality and bounty" at that time; the duty of the priests in interceding for the poor, for the sake of teaching them proper morals and religious actions; "the great meritoriousness of participating in public observances, and the grievous sinfulness of disliking to attend at them;" the religious names of the twelve months, and the thirty days of every month, and the reason of the name of each of them.

XI. The Ratû-dâd-haîtê, the Dâmdâd, the Kashkîsrôb, and the Vîshtâsp-Sastê Nasks, are summarised by the Dinkard in a very few words. The Ratû-dâd-haîte contained details regarding all the important religious customs which must be enforced; the qualifications and worthiness of a sacerdotal leader for government; the demonstration of the assembly of the Ameshaspends; the ceremony and sacred instruments used in the ritual of the sacred beings; the business of the Zôti and the Râspî; and the greatness of the help vouchsafed unto man by Aûharmazda for good works.

XII. The Barish Nask contained solutions regarding many interesting ethical questions, such as the "ill-advisedness" or evil of falsehood, avarice, and ignorance about religion; the blessing and curse of a good or evil conscience. It likewise treated of the Avesta ideas regarding the human nature and desire, faith and destiny, good and evil habits,

diligence, modesty, education, impiety, lust, wrath, friendship, enmity, opulence and destitution, happiness and misery of this world, the understanding and the mind, the body and the soul, Heaven, Hell, and future existence. No fragment of the Barish is transmitted to us.

XIII. The Kashkisrôb taught the right method of the preparation and precautions indispensable in the performance of the ritual for the sacred beings, which would result in the victory of the good, while it denounced the ignorance, or superstition, and carelessness that would lead to the development of evil habits in this world. This Nask commended the sublime Gathic prayers which were taught by the Deity unto the Prophet, and are named the sâstê or divine teaching.

XIV. The Vîshtâsp-Sâstê corresponded to the tenth word dazdâ in the Ahunavar, and was the last Nask in the Hadha-Mâthric group. The name of this Nask signifies 'the divine instruction or teaching unto Vishtasp.' It contained, according to tradition, sixty fargards, of which only eight were recovered after the time of Alexander, and are preserved in the Avesta texts of the Vishtasp-Yasht and the Afrin i Zarathushtra (Yt. XXIII and XXIV), which are now existing. This Nask described the temper, character, demeanour, wisdom, learning and legal knowledge, worthy of a good sovereign; the principles of a good government; and the confirmation of the Divine will through a religious sovereign. It further referred to the 'visible coming' of the Archangels to the king's metropolis, their imparting of Ged's message unto Vishtasp, the acceptance of the Mazdayasnian Revelation by the "obedient king" Vishtasp, and his religious triumph in his battle against the idol-worshipper Arjasp, the Khyonian. It is the principal source of the Zaratusht-Namah and the narrative of Gûshtâsp's reign in the Shâh-Nâmah.

The Dâtic group contained :-

XV. The Nikâdûm Nask, which was the first of the Dâtic division, comprehended a legal code referring to the following headings. The different kinds of assault and magisterial enquiry; the punishment without legal enquiry; the assault and counter-assault and its consequences; the use of weapons in an assault; tumult, false insinuation, plunder, theft, murder, starvation, embezzlement, magical spells, and intimidation; the ill-

treatment of slaves; the responsibility of fathers for crimes of children: the different kinds of wounds; true and false accusations; slander; the neglect of the education of one's own family by a pater-familias, denounced as a crime; the sins of priests; the punishment of judges who released sinners; security taken from a defendant after the decree of the judges; about giving a weapon and telling some one to kill a foreigner; the merit of the physician from able practice, and his sin from negligent practice; the execution of one deserving death; how to act when a companion murders; legal arguments unnecessary when the judge is a supreme priest; a wife can conduct legal proceedings for her husband: some particulars about ordeals; the annulling of decisions by means of appeal; the crime of selling another's property; the litigation of Iranians with foreigners or slaves; a wife is unfit for evidence; a master should teach his disciple not to litigate; disputes about alms; a thief is liberated to attend a ceremonial; a priest's personal property, and its inheritance: residuary wealth of ancestors; estranging a wife from her husband; overpayment for wife recoverable; the sin of keeping a marriageable daughter unmarried; a daughter can only be given in marriage to a Mazdayasnian; the harm of giving alms to the unworthy; the crime of not maintaining families under one's control; breaches of trust; hostages and ransom; sins of a governor; stolen articles tied to the thief's neck; the sin of giving a woman to one when engaged to another; the sin of a woman without a guardian when she takes a paramour; the sin of squandering alms; the heinous sin of acquiring wealth from unnatural intercourse; the sin of delivering an Iranian to a foreigner; the sin of occasioning schism in the community; the kinds of property which should not be taken as security; that judge is acquainted with the Law who thoroughly understands the adjudication from the statement; etc. This Nask is of high interest, but is not represented by any section of the existing Avesta texts.

XVI. The Ganbâ-sar-vîjat Nask was named probably from its beginning words, and corresponded to the sixteenth word Ahurâi. It was composed of eighteen fargards, which treated of these important subjects:—The arrest of a thief, his punishment, pinioning, fettering, and imprisonment at the expense of privileged accusers; the different kinds

of theft; the crime of abetting a thief, and sharing in a theft; the stolen property must be restored to its owners; the authority for enquiry into the sin of a relative; military weapons should not be used by women, children, and foreigners; the fitness of women for judgeship; the property in trust; the fixed period for the teaching of children by a guardian; the period at which the sin of a minor begins; the sin of injuring cattle; the sin of damaging the sacred fire; the religious rites to be performed before a battle; the property of nobles and of the common people; etc.

XVII. The Hûspâram Nask comprised sixty-four sections, which included the existing texts of the Aîrpatastân and the Nîrangîstân. These texts with their Pahlavi version and expansion were edited by me, and were published some months ago by the Trustees of the Victoria Jubilee Pahlavi Text Fund. The Aîrpatastân is full of interesting subjects, viz., the seminaries and assemblies of learned priests; the institutions for religious preaching, teaching, and instruction in different Zoroastrian countries; the appointments of priests and highpriests for that purpose; the fixed number of learned high-priests, of intermediate priests, and of ordinary priests; the reverence of the disciples towards the high-priest; the great labour of teaching them; the advice of the head priest to other priests; the formulæ recited at the time of contamination by dead matter; the five excellent qualifications of a priest; the concealed parentage of a priest; the grievous sins of a disqualified priest; the superiority of the head priests and their fitness for authority proved by a test of their knowledge. - Many interesting particulars are contained in the well-known section of the Nirangistân. They regard the ritual about sacred beings; its exceeding meritoriousness owing to an ample number of Raspis in that ceremonial; the darûns and their consecration ceremonials; the abstaining from drinking of wines at the time of ceremonies; the excellent quality of the voice necessary for the ceremonial recitation of the Avesta which is twice, thrice, or four times recited; the ceremonial whose Zôti or Râspî is a tanâfûhr sinner; the sins of one who does not take part in the celebration of the six Gâhânbars, and the meritorious position of one who does so; the ceremonies to be performed during the five periods of the day and night; the pure

materials of which Sudréh and Kusti should be made; the mode of gathering and tying the barésma; the different merits of the ceremonial by (1) an opulent, (2) a mediocre, and (3) a poor man; the advice about devoutly celebrating the ceremonies; the necessity of the cleanliness of the body and clothing of the celebrant of the ceremony; the freedom of his mind from sin; the rule of keeping the place and the sacred apparatus most clean; the removal from it of pollution and stench; the difference between a proper and an improper ceremonial, a beneficial and a non-beneficial one.—The Gôharíkstân section treated of the virtuous living of a Zoroastrian for the purpose of furthering the prosperity of mankind; of the house in which a person or a dog reposed or died through contagious illness; etc.

The remaining miscellaneous sections of this Nask dilated upon the sins of imprisoning the needy, of supporting falsehood, and of approving deceit; the sin of diminishing a liberal gift; the causing of the conveyance of a maiden from the house of her guardian to the village of her husband; the feasting and gifts provided by a man, as a store of good works, upon the delivery of his wife; how when the child was a male birth, how when the offspring was a female; the religious announcement of a name for the new-born child; the sin of giving to it a name of tho idolators; the careful breeding and nurture of dogs in a district; tho lawful guardianship of a child, the child being compared to a lamplight and the father to the fire; the sickness owing to the look of an evil eye or the vicinity of a menstruous woman; the special generosity of judges in conveying property back to its owners; the accountability in the next world in the case of judges; the merit of perseverance in agriculture; the unatonable sins of murdering a righteous person, and of carrying pollution to fire and water; the lawful time for giving up a maiden to her husband; the progressive merit of a righteous gift for a woman; the sin of burying a corpse; the spiritual perception of a newborn child; the physical habits through which the acme of beauty was attained by a person; the grievous sinfulness of prostitution; the provision to be made for the wife and child; the varieties, fitness and violation of an adoption; the property that came to a relative through an adoption; the signs of a person's conversion to the Zoroastrian religion; the happy

effects of disinterested and devoted friendship, of an association between the shepherd and his flock, the priestly instructor and his religious disciple; the spiritual debt to the Amesha-spend Ashavahishta for the healing of the sick; every plant was produced by God for the cure of one disease at least; the protectiveness and excellence of the medical profession; the sin of a physician through the spreading of a contagious disease in a place owing to his uncleanliness; the fee of a physician; the tests as to his competency; etc.

The Avesta passages contained in the Aîrpatastân and Nîrangî-stân sections of the Hûspâram Nask, are transliterated and translated by the late Prof. James Darmesteter, and appended to his second edition of the Vendidad in the Series of the Sacred Books of the East. "No standard translation of the Zend," the scholar remarks, "can be expected till the whole of the Pahlavi Nîrangîstân has been deciphered and translated."

XVIII. The Sakâdûm Nask corresponded to the eighteenth word yim in the Yathâ Ahû Vairyô, and regarded chiefly "personal and family law;" to the law of property, damage, debt, interest and judiciary proof. The contents of this sacred work refer particularly to future reward and punishment; the duty of tying the kûstî; a father's sin owing to his son's or daughter's misbehaviour; the sin of feasting with idolators; the secrets of ordeals; the religious habits of the Prophet's disciples, Frashôshtra and Jâmâsp; righteous gifts; simple and compound interest on loans; how loans are to be treated on the death of a lender or a debtor; the seizure of slaves to work off a debt; the trial and execution of a wizard; the case of a daughter not under the care of a guardian; her bequeathing of property; the sin of declining adoption; the sin of not providing a husband for an adult daughter; the injury caused to the world by idolators; the meritoriousness of invoking the Deity and other good spirits; etc.

XIX. I give below a transliteration and translation of the Pahlavi analysis given in the Dinkard, of Fargards I—IX and XIX of the **Vendidâd**. The original Pahlavi text is printed under the Appendix (see pp. 215-219).

(Fargard I.) 1. Javît-Shêdâ-Dâd mâdigân î yehebûntan î Aûharmazda

râmîshnê î anshûtâ min zak jîvâk aîgh mânîshnê mâdevarîhâ vâbidûnd va sâd î min ham dêhîshnê. 2. Madam 16 jîvâk î pâhlûm barêhînîdan nâmîk aûshmêrdê, patyârakach î ôl javît javît mat yekavîmûnêd.

(Fargard I.) 1. The Javit-Shedâ-Dâd (i.e., "the anti-demoniac Law") contains expositions about the creation by Aûharmazda of the pleasure of mankind from the places where people specially erect dwellings, and the advantage arising from the same gift (of pleasure). 2. About the creation of the sixteen best habitable places specially enumerated, and the adverse evil which has happened to each of them separately.

- (Fd. II.) 3. Madam namûdan î Aûharmazda dîn anshûtân fratûm ôl Yîma, lâ padîraftan î Yîma min pîshakân dîn asrûnîh, va padîraftan î avârîk patash frâdinîdan va vârîdan va frâkhnînîdan î gêhân. 4. Madam ehîm î âvâyêshnîgîh î Var-î-Yîma-kard kardan framûdan, va âmûkhtan î Aûharmazda ôl Yîma, va kardan î Yîma chêgûn Aûharmazda framûd va âmûkht, va meman bên hambabâ.
- (Fd. II.) 3. "About the displaying of the Religion by Aûharmazda, among mankind, first unto Yîma (or Jam, i.e., Jamshîd), the non-acceptance by Yîma of the spiritual leadership of the religion of the ancients and his acceptance of the rest, for the purpose of enlarging, improving, and extending the world. 4 About the reason of the appropriateness of erecting the Var-i-Yîma-kard, the command and teaching of Aûharmazda unto Yîma, and the action of Yîma according as Aûharmazda ordered and taught (him), and whatever refers to the same subject.
- (Fd. III.) 5. Madam zamîk maînû âsânîh min mêman vêsh, va anâsânîh min meman avîrtar, va mahêst shnâyînîshnê min mêman yehevûnt.
 6. Madam vînâsî rîmanîh î min nasâ ghalach zak î kəlbâ lâ khadîtûnt pavan tanâê yedrûnt.
 7. Madam khûrîshnê va vastarg va gâs î mûn pavan nasâ aêvakbarîh râ rîman va margarjân yehevûnêd.
 8. Madam chêgûn chand pâhrîzîshnîh î anshûtâ va avârîk pâkân min nasâ mûn pavan nasâî hân rîman yehevûnt yekavîmûnêd.
 9. Madam râmîshnê î maînû î zamîk min zarîtûntan va varzîdan, va bîsh min lâ zarîtûntan va lâ varzîdan, va âfrîn î madam zaritûntârân, va sûd va kêrfê î min zarîtûntârîh mâdîgân madam parvartârîh va pânakîh î dîn avash râ.
 10. Madam zanîshnê î shêdâân

min rôdîshnê va vakhshîshnê va pazâmîshnê î jôrdâk yehevûnêd, va hûchîr-gayôîh î anshûtâ min khûrîshnê. 11. Madam vînâs î nasâ pavan vînâskârîh nêgânînîdan, chand zamân akârîh î zamîk î bên nêgân vâbidunîyên. 12. Madam zôr î shapîr dîn pavan barâ marshtan î vînâs min anshûtâân.

(Fd. III.) 5. About what the ease of the good spirit of the Earth is most from, and what its uneasiness is greater from, and what its greatest joy has been from. 6. About the sin of contamination owing to a person having carried singly a corpse which has not been seen by a dog (i. e., whereon the sagdid ceremony has not been performed). 7. About the food, clothing, and place for him who becomes polluted and margarjan by having carried the corpse alone. 8. About how the several precautions shall be taken by mankind and other pure creatures as regards an impure body which has been polluted by a decomposing corpse. 9. About the joy of the good spirit of the Earth from sowing and cultivation, and its grief from not sowing and not tilling; its benediction upon the sowers; the benefit and meritorious reward which result from sowing; and the particulars about the fostering and protection of the Religion thereby. 10. About the striking of the demons, which is consequent upon the sowing, growing and ripening of corn, and the vigour man derives from eating it. 11. About the sin of concealing (i. e., interring) a corpse with a sinful intention, and about the length of time the land remains useless wherein the burial has been performed. 12. About the power of the good religion for the remission (and the prevention) of sin in human beings.

(Fd. IV.) 13. Madam vînâs î drûjîdan î pashtê-î madam vashtamûntan î yehabûntê, va gêrânîh î avârîk mîtrôân-drûj, va bîm pavanach stî avash yekhsenunîshnê, va tôzîshnê î patash kardan frîzvânîk. 14. Madam aîgh astûbânîh î pavan dîn hanâch pêtâkîh amat pavan kôlâ nyôkîh zyash ait ôl hamdînân mûn pavan khvâhîshnê frâz yâtûnd râd yehevûnêd. 15. Madam patmânê î khêlmûntan î bên rûzô shapân, avârîk pavan khvîshkârîh î rûzê yehevûnêd. 16. Madam gîrân vînâsîh î sûgand î kadbâ vashtamûnt, aîgh javitach mîn gôbâk tôzîshnih î khvâstê sûgand patash vashtamûnt ôl hamîmâlântar kardanach î Mitrô va Srôsh va Rashnû râ shakiftê

aîbdad patyârak ôl nafshman tan va nêshman va frazand va khvâstê, gîrân pûhl î ôl nafshman rôbân patvastan.

(Fd. IV.) 13. About the sin of deceiving on the part of a debtor who consumes what was lent to him, and the grievousness of (such) other (sins of) breaches of promise; about the entertaining of fear by him (i.e., the fraudulent man) in this world, and the duty of doing penance (or making restitution) for it (viz., his sin). 14. About where there is a firm fidelity to the religion, there this, too, is manifest that with every benefit which one possesses, he becomes liberal towards those of his coreligionists who come forward with a desire (to be helped). 15. About the measure of time for repose (lit. sleep) by day and night, and the allotment of the remainder to daily occupations. 16. About the grievous sinfulness of having taken a false oath, that is, notwithstanding any testifying penance done or restitution made (by charitable donations) of property; such an oath serves to make Mitro, Srosh and Rashnú most dreadful to him, and (the guilt thereof) proves to be a confounding evilgiver and an avenger to one's self, wife, children, and estate; and about the dire punishment which is (consequently) to be shared by (lit. "accruing to") his own soul (i.e., the perjurer's soul at the Chinvat Bridge).

(Fd. V.) 17. Madam vînas î aêsma nasâ aûbash gômîkht yekavîmûnêd ôl âtâsh dêbrûntan, dênmanach aîgh chêgûn mûn patash avînâs yehevûnêd.

18. Madam jûê î lâ hamîshê nâvê amat mayâ patash vadârdan va zakach î hamîshê nâvê mûn mayâ patash avzûdan kâmêd, bîm î min nasâ tamman yehevunt râ chand bâr va chêgûn nîgîridan. 19. Madam margîh î pavan vahânê mayâ va âtâsh, lâ mayâ va âtâsh barâ min shêdâân pavan barîn yehevûnêd. 20. Madam mas sûdîh î min vârân lêvatman va vârîdan î pavan nasâ va azân hîkhra. 21. Madam masîh va shapîrîh î Javît-Shêdâ-Dâd pavan shôyîshnê min avârîk srôb. 22. Madam rîmanîh î min hamkarpakîh î lêvatman zak mûn lêvatman nasâ hamkarpê. 23. Madam mar î dravand î âharmûk î anâhrôb zîvandê va min avâkîh pâhrikhtan.

24. Madam chand zamân rîmanîh va min aûbash vazlûntan mandavam aûbash bôrdan pâhrîzîshnê î khânê-î mûn kalbà ayûp mardûm bên vadêrêd jîvâk min aîsh patash barâ vazlûnêd va khûrîshnî va avârîk

mandavam î bên zak khânê bên 3 gâm, va meman bên hambabâ. 25. Madam nîshman kûdak bên ashkûm barâ yemîtûnêd mun nasâ yehevûnêd, va meman bên hambabâ. 26. Madam vastarg î akâr va rîman zak î pavan khshvash mâonghô shûst yekavîmûnêd. 27. Madam gîrân vînâsîh î vastarg chand aêvak dhôvana anâînînîhâ pavan nasâ frâz shêdkûnã.

(Fd. V.) 17. About the sin of putting fuel with which some dead matter is mingled upon a fire; and this (being a sin) even where one does it inadvertently. 18. About the canal in which water is not always flowing, when one desires to cause water to pass through it, and about that in which water is always flowing, when one wishes to increase the water therein, how often and in what manner should one inspect it. 19. About the mortality that is caused by water and fire, as not occurring from the water and fire themselves, but from the demons (of death that rush upon man) on account of fate. 20. About the great benefit derived from rain including its effects on dead matter and the refuse in the dakhma. 21. About the greatness and goodness of the Vendidad for bodily purification as compared with other texts. 22. About the pollution which is caused by the direct bodily contact with any dead body, and by the indirect bodily contact with another that has been in contact with a dead body. 23. About the wicked tyrant who is an unrighteous infidel, and about refusing him succour. 24. About the duration of the defilements; the avoidance of an apartment wherein a dog or a human being dies, the shunning of it, and the removal of sacred things from it; (the condition of) the place which every body consequently quits; the food and other objects lying in that apartment within three steps (from the place where the dead body was lying), and whatever refers to the same subject. 25. About a woman whose offspring dies in the womb and becomes dead matter, and whatever refers to the same subject. 26. About clothing which is useless and polluted by dead matter; and that which is cleansed (or washed) for six months. 27. About the grievous sinfulness of irregularly throwing clothing, even as much as a rag, upon a corpse.

(Fd. VI.) 28. Madam zamîk mun anshûtâ ayûp kalbû patash va<u>d</u>êrê<u>d</u> chand zamân min mayâ madam shêdkûnã va zarîtûut anâvîdânîh; va hamâk

zamîk bîm î min nasâ tamman yehevûnt râ nîgîrîdan âkhar mayâ madam shêdkûnã; vînâs î amat lâ nîgîrâê nasâ zak jîvâk avash mayâ barâ aûbash yemitûnêd, va meman bên hambabâ. 29. Madam nasâ min mayâ chêgûn yâityûntan, patmânê rîmanîh î mayâ î pêrâmûn nasâ, dakyâih âkhar min nasâ azash barâ bôrdan, va meman bên hambabâ. 30. Madam aîgh hankhêtûnt tan va ast î vadardagân, va meman bên hambabâ.

(Fd. VI.) 28. About how long there should be no watering, sowing, or cultivation of the land where a human being or a dog dies; the inspection of the whole land on account of the fear of dead matter remaining there, and the pouring of water afterwards upon it; sin being committed if by non-inspection dead matter remains in that place, and water otherwise reaches it; and whatever refers to the same subject. 29. About how to bring a corpse out of the water; the extent of the pollution of the water surrounding the corpse; the purity of the water after removing the corpse from it; and whatever refers to the same subject. 30. About the place where the body, or the bones of the dead are deposited; and whatever refers to the same subject.

(Fd. VII.) 31. Madam pavan chand dôbârîdan î nasûsh drûj madam anshûtâ va kalbâ î pavan barîn, va hanâ mûn pîsh min barîn pavan âhûîhâ î stî vadardê yehevûnêd, hanâ î aîgh vastarg î akâr zak î ghal shôyîshnê, katâr va chêgûn shôvîshnê. 32. Madam gîrân rîmanîh va gîrân vînâsîh î nasâ gâdan, va ôl âtâsh va mayâ payan vînâskârîh dabrûntan. 33. Madam zêmastân î shêdâân-dâd saham va tanand va mîgach chand âînînê vîmârîh avarîk kabad anakîh mîn nasa karînîdan bên gehân karîb yehevûnêd. 34. Madam chêgûn shûshtan î dâr va jôrdâk va vâstar mûn nasâ madam yemitûnêd. 35. Madam bazêshkîh pavan mânsar va kârd va aûrvar, va chêgûn aûzmûdan î bazêshk, va mîzd î bîshâzînîdârîh, va meman bên hambabâ. 86. Madam jîvâk î nasâ patash gîrûîhêd, zakach î pavan vînâskârîh bên nîgânîhêd javît javît pavan chand zamânîgîh yehevûnêd. 37. Madam vêsh mâhmânîh î shêdâân tamman aîgh nasâ nîgân, va kêrfê î nasâ nîgânîh âshkârînîdan. 38. Madam dêrang î akhûrashnîh î nîshman î vîsastê mayâ akhûrashnîhach î zak î âvhômand khûrîshnê. 39. Madam shûshtan î ayûkshûstîk va sagî hânach yâmê mandavam mûn nasâ madam mat va lå akár vazêrînîd yekavîmûnêd. 40. Madam göspend î nasâ vashtmûnt

aûrvar î nasâ aûbash gômîkht yekavîmûnêd. 41. Madam vînâs î zôr ôl mayâ î nasâ hômand dêbrûnt.

(Fd. VII.) 31. About the length of time after which corruption (drúj nasúsh) takes place in the case of the human being or the dog that has met with a natural death and of the one that died by accident (lit. before the destined time); about the depository for the worthless, useless clothing of such a deceased person; about the selection of the fit clothing for cleansing, and the manner of the cleansing itself. 32. About the heinous pollution and grievous sinfulness of consuming dead matter, or of putting it into fire or water with a sinful intention. 33. About the winter produced by demons and its terror, the spiders and locusts, the diseases of different kinds, and much other injury, which, by the formation of deadly matter, prove calamities to the world. 34. About the manner of cleansing wood, corn, and fodder, which have come in contact with dead matter. 35. About the curing of diseases by means of mathras or prayers, surgery, and herbs; the method of testing a medical man; the fees for medical treatment; and whatever refers to the same subject. 36. About the place whereon a dead body is deposited; the ground under which it is concealed with a sinful intent; and the length of time, in each case before the ground becomes clean. 37. About the infestation by evil creatures of the place where a corpse is buried; and the merit of disinterring the buried corpse. 38. About the period of time during which a woman after miscarriage should abstain from solid food or any dish prepared in water. 39. About the washing of a vessel of metal, stone, or glass which, though polluted by dead matter, is not considered useless by the law. 40. About the gospend that has eaten dead matter; and the plant with which dead matter is mingled. 41. About the sin of pouring consecrated water into the water that contains dead matter.

(Fd. VIII.) 42. Madam khânê mûn kalbâ ayûp anshûtâ bên barâ vadêrêd. 43. Madam chîm î nasâ râ bên mân katê chand va chêgûn kardan, nasâ aâbash bôrdan, amatash hangâm yemitûnêd âshkârinîdan va pâhrîkhtan; va meman bên hambabâ. 44. Madam gîrîsh va gîrân vînâsih î marg va chirîh î kûnmarz. 45. Madam nasâ î hûshk î lechadûn shant yemitûntê. 46. Madam kerfê î âtâsh î nasâ pûk ôl dakyâîh yâîtyûnt âtâsh î hîkhra pûk va khûlâsp, zakach î pîshkârân javît javît bên kâr yekhsenûnd kardê kâr ôl dâd gâs pâhrîkhtan.

(Fd. VIII.) 42. About the house in which a human being or a dog dies. 43. About the dimensions and material nature of the kata (a receptacle for the dead body) to be made on the occurrence of a death in a house; the carrying of the dead body to it; the exposing of the body and the duty of avoiding contact with it at the proper time; and whatever refers to the same subject. 44. About the wicked, evil, and grievous sinfulness of unnatural intercourse of which the due punishment is death. 45. About a dead body that has remained exsicated for a year after death. 46. About the meritorious act of having brought into purity (i. e., of purifying) a corpse-burning fire, a fire burning human ordure, or a dung-fire; and about the duty of restoring to the sacred fire-altars those working-fires that are used by different kinds of artificers.

(Fd. IX.) 47. Madam shûshtan î rîmanân î pavan nasâ hamkarpakîh va jêmbîshnê, va hân hân vîchîn î yôshdâsragar, va nîrang î shôîshnê, va mîzd î yôshdâsragarân stîîk va maînûîkach. 43. Madam ankhûrsandîhâ tâptan î khurshîd va mâh va star madam rîmanân. 49. Madam shnâyînîdan î yôshdâsragar hamâk dâm î Aûharmazda amat ôl rîman ângûn dahêd hûyôshdâsrâh, va yehebûnêd avash mîzd. 50. Madam zûr va ayabârîh î ôl nasûsh drûj yehebûnt î ôlman mûn yôshdâsragarîh lâ khavîtûnêd, ghal vâbîdûned vînâs î pôhl patash. 51. Madam fîrûzgarîh î Yatâhûvaîryô pavan drûj zadârîh va bîshâzînidârîh.

(Fd. IX.) 47. About the purification of the people polluted by bodily contact with a corpse or by moving it; different rules as to the purifier; the rites of purification; and the reward of the purifier in this world as well as in the next world. 48. About the discontented shining of the sun, moon, and stars upon the polluted people. 49. About the joy of all the creatures of Aûharmazda from the purifier when he bestows a valid purification upon anyone polluted, and the latter bestows an offering (lit. reward). 50. About the strength and help which come to the demon of corruption through him who does not understand the functions of a purifier, or who in performing them commits the sin which is punishable at the

Bridge of Judgment. 51. About the success of the Yatha Ahû Vairyb prayer in overcoming evil and in restoring health.

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(Fd. XIX.) 74. Madam kûshîshnê î Ganrâk Maînû ôl Zaratushtra, fîrûzîh î Zaratûshtra patash, va meman bên hambabâ. 75. Madam pûrsîd î Zaratûshtra min Aûharmazda chêgûn va pavan meman avzâr stôbînîdan î Ganrâk Maînû va avârîk shêdâân, avash paskhan. 76. Madam shnâyînîshnê î Vôhûman Amêshaspênd min shûshtan lakhvâr ôl kâr yâîtyûntan î rîman vastarg, sepâs î bên Aûharmazda pavan gûftan zakash pâhrîzî vastarg. 77. Madam dâsraî anshûtâ rôbân dûshârm râ barâ yehebûnd ôl aîgh chêgûn ôl frâkhtê î ôlman mûn yehebûnt madan. 78. Madam sâtûntan î Vôhûman ôl padîrê âhrôbân rôbân, pêtâkînîdan zakshân gâs, navîkînîdan î ôl mîzd, va khûshnûd sâtûntan î âhrôbân rôbân ôl zakshân ôl Aûharmazda va Amêshaspêndân gâs î zahbâîn kard. 79. Madam tars î shêdâân min bôd î âhrôbân, bîm î zakshân min zarkhûnîshnê î Zaratûshtra yehevûnt.

(Fd. XIX.) 74. About the combat of Ahriman (or Evil) with Zaratûshtra, the triumph of Zaratûshtra in it; and whatever refers to the same subject. 75. About the question of Zaratûshtra unto Aûharmazda as to the method and the means of confounding Ahriman and other demons; and His reply. 76. About the gratification of Vohûman Amêshaspend, by the restoration to use of polluted clothing through washing; and the thanksgiving unto Aûharmazda for (His) declaring (unto man) the care of such clothing. 77. About the gift they (i. c., the good spirits) bestow upon a human being for the love of his own soul (i. e., of the purity of his soul), and where and how it (viz., the gift) is to be obtained for the exaltation of him who is (so) rewarded. 78. About the going forth of Vohûman towards the souls of the pious, his showing them their place (in Heaven), his determining their reward, and the exultant procession of the pious souls towards their abode, towards the golden thrones of Aûharmazda and the Amêshaspênds. 79. About the fear of the demons from the fragrance of the righteous, and the fear that arose in them from the birth of Zaratûshtra.

The remaining two Nasks, though included under the Dâtic group, treat of subjects miscellaneous, too, in their character.

XX. The Chîtradâd Nask contained, according to the Dinkard, a history of the creation and progress of mankind in this world, especially in Iran, till the advent of Zoroaster and the success of the Revelation. It seems to me to be one of the sources of the Pahlavi Bûndahîsh, and later on of the Shah-Namah. It described the formation of Gayomard by Aûharmazda; the nature of the first couple Mashî and Mashyanî; tho development of their progeny in the Khvanîras; their emigration into six other regions; their habitations, innocent pleasures and customs; the introduction into this world of agriculture, settlement and penal law by Vaêgêrêd, the Peshdâdian; the laying of the foundation of monarchy for the government of creatures, by Hüshang, the Peshdadian; the lineage of Takhmûrûp, Yîma, Tâz, Dahâk, Frêdûn, Salm, Tůz, Aîrîch, Påtsrôb, Månûshchihr, Fråsiyav of Turan, Aûzôb the Tûmâspian, Kavîkavât the founder of the Kayâns, Kêrêsâsp, Kâi-Us, the grandson of Kavåt, Kaî-Khûsru, the son of Sîyâvakhsh, the ruler Kai-Lôharâsp, the monarch Kai-Vishtasp, Zarathûshtra the Spîtamân, the prophet of the Mazdayasnian Revelation; etc.

XXI. The Bagan Yasht stands last of all in the Legal group. It is represented by the Yashts or glorifying prayers in kongur of the good spirits, and comprises more than half of the Khordah Avesta. This Nask contained, as the Dinkard tells us, the worship of Auharmazda, of the Ameshaspends and the Yazads presiding over visible and invisible creations—from whom the names of days are derived—their glory, power and marvellous triumph; the worthiness and the dispensation by them of favours for the worshippers; and the duty of many recitations by Zoroastrians in their honour; etc.

The extensive progress in the field of Pahlavi research during the last four decades, has brought to light very copious data referring to the history and the general outlines of the Avesta Scriptures as they had existed at the beginning of the Sassanian monarchy. The decipherment, editing, and translation of the Dinkard, have been found to be the best, though indirect, source for this purpose. The Dinkard transmits to us a genuine analysis of some important sacred books, of which we

have no fragments now existing in the original language, as for example: the Spênd, the Damdâd, and the Chîtradâd. It further gives us some idea regarding the extent of the Avesta before the invasion of Sikandar, the great losses sustained by it during the Greek regime, and the commendable endeavours partly of the Parthian king Volegeses I., and partly of the Sassanian monarchs, Ardashîr, Shahpûhr I., Shahpûhr II., and Khûsrû Anûshîravân, to collect and preserve all the MSS. which existed in their times and pertained to the Zoroastrian religion, history and customs. The Pahlavi references in the Dinkard (Bk. IV, §§ 21-28), run as follows:—

- 21. Vîshtâsp malkâ amat min kârîzâr î lêvatman Arjâsp pardâkhtê yehevûnt ôl sarkhûdâiyân madam padîraftan î dîn fraîst napîkîhâ î min vîspê dânâkîh pêsîdê Mazdayasna dîn pavan kabad âînînê avzâr va frâhang yehevûnt î hamach î kâr î frâkhtê hûzvân magôî-gabrâ lêvatman shêdûnîdan sazîd (22) kûn Arjrâsp va avarîk î min barâ Khvanîras pavan dîn pûrsêshnîh ôl Frashoshtra yatûnt hûmand spûr âkâsîhâ vêshî kard.
- 21-22. "Vishtåsp, the king, when he had finished the war with Arjåsp, forwarded to the principal rulers (of the world), messages about the acceptance of the Religion, together with the Sacred Writings of the Mazdayasnian Revelation, which are embellished with universal information concerning the various current (yehevûnt) sciences and systems of philosophy; and in pursuance of this object he despatched therewith Móbêds, cloquent preachers, men like Arjrasp and others who had come from beyond the Khvanîras unto Frashôshtra for an inquiry into the (Zarathushtrian) Revelation, and had become thoroughly conversant with its perfect intelligence."
- 23. Dârâb î Dârâyân hamâk Avastâk va Zand chêgûn Zaratushtra min Aûharmazda padîraft napêshtê dô pachîn aêvak pavan Ganj î Shapîgân aêvak pavan Dêz î Napêsht dâshtan framud.
- 23. "Dârâb, son of Dârâc, ordered two written copies to be secured of the whole Avastâ and Zand exactly embodying the Revelation as it had been received by Zaratushtra from Aûharmazda: one in the 'Royal Treasury', and one in the 'Fortress of Written Lore.'

- 24. Varkîsh î Ashkânân Avastâk va Zand chêgûn avîzagîhâ bên yâtûnt yekavîmûnâ<u>d</u> âmûkachî avash kôlâ meman min vazand va ûshuftgârîh î Alêksandar va asbûr va rûp î Arumâiyân bên Aîrân shatrê pargandagîhâ madam napêshtê vad meman hûzvân avaspârîshnî pavan dastûbar katrûnt yekavîmûnâ<u>d</u> bên shatrê chêgûn frâz mat yekavîmûnâ<u>d</u> nêkâs dâshtân ôl shatrêîhâ î ayabâdgâr kar<u>d</u>an framû<u>d</u>.
- 24. "Varkish, a descendant of the Ashkanians, ordered the recording (or compilation) and preservation, in different cities, of the Avastâ with the Zand, in the genuine condition in which it had been transmitted unto the people, and also of literary works of every kind, that were based upon it (viz., the Avastâ), exactly as they were brought into the capital; scattered fragments written in various languages, which had survived in the district of Iran and in charge of the highpriest, the ravages and destruction brought on by Alexander and his ravaging squadrons of the Arûmians."
- 25. Olman-î î Artakhshatra î malkâân malkâ î Pâpakân pavan râst dastûbarîh î Tôsar zakach âmuk î pargandê hamâk ôl babâ bavêhûnast Tôsar madam mat zak î aêvak frâz padîraft va avârîk min dastûbar shedkûnā; dênmanach framân yehabînt aîgh frâz ôl lênman kôlâ nakîzîshnê zakâî yehevûnêd min dîn î Mazdayasna meman kûnach âkâsîh va dânîshnê avash frûd lûît.
- 25. "The one who was Artakhshatra, the king of kings, a descendant of Pāpak, directed (lit. wished for) the arrangement of the fragmentary literature according to chapters, through the direct supervision or authority of Tôsar, who alone proved successful in undertaking it (viz., the task), while the other high-priests abandoned it. This command was likewise given, that whatever religious exposition there existed besides the Mazdayasnian Revelation, should be put forth, because now the information and understanding thereof was neither inferior nor insignificant (frúd.)"
- 26. Shahpûr î malkâân malkâ î Artakhshatrân napîkîhâchî mîn dîn barâ madam bazîshkîh va star gôbîshnîh va vajûyîshnê va zamân va-

jîvâk va gôhar va dêhîshnê va yehevûnîshnê va vînâsîshnê va gadê va aîrîh va gôbâkîh va avârîk kîrûkîh va avzâr bên Hîndûkân va Arûm va avârîkach zamîkîhâ pargandê yehevûnt lakhvâr ôl ham yâîtyûnt, va lêvatman Avastâk lakhvâr andâkht, kôlâ zak î dûrûst pachîn ôl ôl Ganj î Shapîgân yehabûntan framûd; va âstînîdan î hamâk arîstagân madam dîn î Mazdayasna ôl hûskâr vâbîdûnt.

- 26. "Shahpühr, the king of kings, the son of Artakhshatra, collected also the books that were distinct from the Revelation, and pertained to scientific investigations in the art of healing and in astrology, and which treated of the calendar, geography, and the abstract philosophy of the original creation, life and death (lit. destruction), of the (Arian) glory, humility, legal evidence, and of other sciences and materials that were scattered among the Hindûs, and in (the province) of Arûm and other countries. He caused them to be recompiled along with the Avesta, and ordered a correct copy of each to be deposited in the Royal Treasury. By means of a (public) religious controversy (hûskûr) he produced a thorough conviction in the disbelievers regarding (lit. 'in') the (truth of the) Mazdayasnian Revelation."
- 27. Shahpûr î malkêân malkâ î Aûharmazdân hamâk kêshvarîgân pavan patkârîshnê dîvân khânê kard va hamâk gôbîshnê ôl hûskâr va vajûîshnê yâîtyûnt. Âkhar min bôkhtan î Âtrôpât pavan gôbîshnê pasâkhtan lêvatman hamâk ôlmanshân javît saritagân va nask aûshmôrd. Ânach î javît rîstakân dênmanach gôft aîgh kûn amat mân dîn pavan stî barâ khadîtûnt aîshîch akdînîh barâ lâ shêdkûnd vêsh madam tôkhshâk tôkhshîm va hamgûnê kard.
- 27. "Shahpûhr, the king of kings, the son of Aûharmazda, instituted a (religious) congress for a (public) controversy (as regards all religions) among the (learned) inhabitants of the continents, and submitted all the doctrines (that were then predominant in the world) to investigation and discussion. Afterwards from the ordeal relief of Âtrôpât, and by virtue of his miraculous prayers, all those that belonged to different tribes and those that recited the Nasks, were united together. Those, too, that had been heterodox (in their religious opinions), declared as follows:—
 'Now when the (Zarathushtrian) Revelation has been understood by us

we shall most diligently endeavour that nobody whatever will allow infidelity (to prevail in this world)."

- 28. Ledênman-î î Khûsrû î malkâân malkâ î Kavâtân chêgûnash aharmôgîh va sâstârîh spûr hamêstârîhâ vânîd va pavan pêtâkîh mîn dîn bên kôlâ aharmôgîh î chahâr pîshê âkâsîh va hûskârîshnîh dôkânîk kabadîhâ barâ avzûd......
- 28. "The one who was $Kh\tilde{u}sr\tilde{u}i$, the king of kings, the son of $Kav\hat{u}t$, no sooner apostasy and tyranny had been suppressed by him with perfect antagonism; and learning and controversy had both been manifold augmented through a manifestation from the religion unto every apostate of the four professions (viz., the priest, the warrior, the husbandman, and the artizan) [he made an announcement (to his people) for the propitiation of the good spirits.]"

The late Prof. J. Darmesteter draws the following substance from these references in the Pahlavi Dinkard:—

Maz la himself out of the twenty-one words of the Ahuna Vairya. They were brought by Zoroaster to king Vishtasp. Two copies of the complete Scriptures were written by order of the king; one was deposited in the treasury at Shapîgân, the other in the Record Office. When Alexander invaded Persia, that copy in the Record Office was burnt, and the other in Shapîgân was carried off by the Greeks, who had it translated into their own language. One of the Parthian kings, Valkash, ordered all the scattered remnants of the Avesta, which had been preserved, either in manuscript or by oral tradition, to be searched for and collected. The founder of the Sassanian dynasty, Ardashir¹ (211-241) called to his court the high-priest Tansar, gave him the commission to gather and complete the scattered fragments, and invested his work with Official Authority. Ardashir's son, Shâhpûhr I. (241-272) ordered the documents relating to profane sciences (medicine, astronomy, geography, philosophy), which were scattered amongst the Hindus and the Greeks, to be collected and embodied in the Avesta.², At last Shâhpûhr II., son of Auhrmazd (309-37ə), to check the sects that were

^{1. &}quot;By birth a king and a priest, Ardashir reduced to a formula the throne and altar theory: Be aware, my son, he wrote in his political testament, that religion and royalty are two brothers that cannot subsist one without the other; for royalty rests on religion and religion has royalty to protect it." (p. xli., 2nd edition of the Vendidâd, S. B. E., Vol. IV.)

^{2.} Certainly in the Pahlavi literature, but not 'in the Avesta.'

distressing the religion, ordered a general disputation between them; the champion of orthodoxy, Adarbâl, son of Mahraspand, submitting himself to a fire-ordeal, went through it victoriously, and the king proclaimed: 'Now we have seen the true religion on earth, we will not suffer any false religion,' and he acted accordingly."

Such is the history of the Zoroastrian Scriptures, which is found in the earliest authority extant. It upholds the Zoroastrian belief that all the 21 sacred books ascribed to Zoroaster, had been produced in the reign of king Vîshtâsp, and invested with a pious and prophetic authority. At the same time it sets aside the idea of philologists that the language of the Avesta represents "such changes as may have been brought about within the space of one or two centuries." The deviations in the Gatha dialect from the ordinary prose Avesta, as regards grammatical forms, might be considered as "dialectical peculiarities." From the Zoroastrian point of view, the different sacred books were written in the same age, in metrical or prosaic dialect, in the philosophical, religious or ordinary style, according to the different requirements or intellectual powers of the higher or lower sections of the people in the various spheres of their vocation. The changes in the grammatical inflections distinguished the sublime poetry from the easy explanatory prose for the general use of the people.

The Pahlavi literature that has survived to modern times, is far more extensive than the sacred Avesta fragments now extant. It may be classed under three heads:—I. The Pahlavi Version of the Avesta. II. The texts treating of subjects closely relating to religion. III. The texts relating to history, mythology and tradition.

I. In the first category, we include the existing fragments of the sacred Avesta Nasks which are translated and commented upon in Pahlavi, viz., the Zand-î-Avasta of the Yasna, Vendidâd, Visparad, Aîrpatastân, Nîrangîstân, Vîshtâsp Yasht, Vîzîrkard-î-Dînî, Hâdôkht Nask, Aogamadaêchâ, Chîdê-Avastâ-î-Gâsânî, Frahâng-î-Oîm-Aêvak, Sîrûzê; Aûharmazd, Amêshaspend, Srôsh (hâdôkht), Bîhrâm, Khûrshêd and Mâh Yashts; the Nyâyêsh î Khûrshîd, Âvân, and Âtash; the Afrîngân î Dahmân, Gáthâ and Gâhâmbâr. Of these the largest and most important books are the Yasna, the Vendidâd, and the Nîrangi⁸tan.

II. The existing Pahlavi texts on religious subjects are:-Tho Dînkard, books III—IX, Bûndahîsh, Dâdîstân-î-Dînî, Ravâyats including that of Hîmîd-î-Ashavahîshtân, Vizîrkard-î Dînî, Selections of Zâdsparam, Shikandgûmânî Vizâr, Shâyast-lâ-Shâyast, Dînâ î Maînû î Khrat, Epistles of Mânûshchîhr, Ardâ Virâf Nâmê, Jâmâsp Nâmê, Zand î Bahman Yasht, Mâdîgân î Yôsht î Fryâv, Andarz î Atarôpât î Mâraspendân, Hakîkat î Rûzihâ, Pand Nâmê î Vazôrg Mitrô î Bûkhtagân, Patît î Atarôpât î Mâraspendân, Andarz î Hûdâvar î Dânâk, Âfrîn î Shash Gâhânbâr, Vâche aêchand î Âtarôpât î Mâraspendân, Mâdîgân î Gajastê Abâlish, Mâdîgân î Sî Rôz, Patît î Khûd, Mâdîgân î Haft Ameshâspênd, Admonitions to Mazdayasnians, Injunctions to Behdîns, Mâdîgân î Mâh î Fravardîn Rû î Khûrdâd, Advice of a certain Man, Afrîn î Dâhmân, Stây î shuê î Drôn, Âfrîn î Ardâfravash, Andarz î Dânâ Mard, Âshiryâd, Afrîn î Myazd, Andarz î Khûsrû î Kayâdân, Avar Chîm î Drôa, Sayings of Âtarô Frôbag and Bakht Afrîd, Âfrîngân Nîrang, Nâmstâyishnîh, Five Dispositions of Priests and Ten Admonitions, Afrîn î Vazôrgân, Afrîn i Gâhânbâr Châshnî, Anecdote of Vâhrâm î Varzâvand, Dârû î Khûrsandîh, and Mâdîgân î Yazdan.

III. The Pahlavi texts on miscellaneous subjects are:—The Social Code of the Parsees in Sassanian Times, Kâr Nâmê î Artakhshdar î Pâpakân, Yâdgâr î Zarîrân, Mâdîgân i Khûsrû î Kavâdân and his Page, Frahâng î Pahlavî, Forms of Pahlavi Epistles, Cities of the Land of Irân, Chatrang Nâmê, Dirakht î Asûrî, Form of marriage contract, and Wonders of the Land of Sîstân.

At the present stage of Iranian research, it is very difficult to ascertain the exact period or epoch of time wherein the Nasks had been committed to paper * The speculative scholar runs through the arduous

^{*} With regard to the age of the Gâthâs, the latest research of the American translator, the Rev. Dr. Lawrence Heyworth Mills,—whose indefatigable labours immortalize his name in the history of the Avesta literature—proves as follows:—

The first is as to the probable age of the Gâthâs. As is seen, I have made the endeavour to place them as late as possible, and at the time of publishing I had reached the conclusion that they may date as late as about 1000 B. C., while also possibly so old as 1500 B. C. But since then I have ceased to resist the conviction, that the latter limit may be put further back. If they antedate the worship of Mithra (which is,

field without attaining to any satisfactory result. It has been believed by scholars who profess to be its adherents, that the Parsee Scriptures must have been in existence when the Indian Vedas were composed, if not even older. As to its Pahlavi version and gloss, we have enough evidence for tracing their beginning to the Arsacian monarchy, in the reign of Narsih or Varkish of the Dinkard (according to Greek writers Vologeses I.), and their completion to the illustrious sovereignty of Kûshrû Nôshirwân, the son of Kôbâd. As to the age of our present text, this may be easily traced back to the same time as that of the Yasna and the Nîrangîstân. It contains opinions of most of the old commentators on the latter The names of Afarg, Gôgôshnasp, Sôshâns, Mêdyô-Mâh, Dàd-Aûharmazda, Dâd-Farûkh, Kûshtan-Bûjîd (Kirâtan-Bûjîd), Mâh-Gôshnasp, Nishâhpûhr, Parîkh, and Rôshan, are common to both of them. According to the Phlavi Epistles of Manushchihr, the author of the Dadastân-î-Dînî, it was in the reign of Nôshirawân the Just, that all the books and commentaries referring to the Avesta were collected and revised after the downfall of Mazdak. This may have been the last revision, at all events, the last great one, for small emendations may have been made later. Alluding to this point, Dr. West observes that "the mention of Nîshâ-

however, almost incredible) they would appear to be the oldest written compositions which have reached us not inscribed on stone. But looking at all the facts, the ancient, or better the little altered, state in which our Aryan speech appears in them, in absence of Mithra, Haoma, and of the throng of Gods (?) which are common to the later Avesta and to the Rigveda, they seem to express a religious aspiration so bereft of superstition that it must have taken a very long time for it to have degenerated either for the first or for the second, time into the religion of Mithra, Haoma, and the rest, as we have it in the Yashts and in the Rik. But those deities were beyond a doubt very ancient indeed. If the Gathas antedated their cult, there is no telling how old they may be. The decision of criticism is to refrain from conjectures too closely limiting their age."

[&]quot;.... If the history of human thought is of any importance, the Avesta claims a very prominent position in that history. It not only affords one of the oldest, if not the oldest, monument of Aryan speculation, but in view of its enormous influence upon later Jewish and Christian theology, it must justly claim a decisive place in the development of religion, and so even in the moulding destiny of the human soul. We have the gravest reason to believe that the entire change from the free-thinking Sadducceism to that orthodoxy which now underlies the Catholic Creed, was due to Parsiism which moulded Judaism under the modified name of Pharisaism. So far as I can see, no thorough examination of the Jewish theology can be completed without a thorough knowledge of the Avesta in its general complexion, and in many of its particular statements."

pûhr in Ep. I, IV, 15, 17, as the supreme officiating priest and councillor of king Khûsrâ Nôshiravân (A. D. 531-579), engaged apparently in writing commentaries on the Avesta, and as a commentator in the Pahlavi versions of the Vendidâd and the Nîrangistân, leads us to infer that these works must have been revised since the middle of the 6th century".

At all events the Vendidad Nask, which corresponds to the nine-teenth word dregulary and the Ahuna Vairya stanza, was very familiar to the Pahlavi translators and commentators of the Nasks as well as to the later writers of the Dînkard, the Dâdastân-î-Dînî, the Epistles of Manûshchîhr, and the Shâyast-lâ-Shâyast, who have often quoted in their books important passages from its Pahlavi version.

In order to distinguish the purely Pahlavi rendering from the explanatory parenthetical clauses, and glosses included in the text, I have introduced into brackets all those words or sentences which do not form part of the literal version of the Avesta. This separation will enable students to understand clearly the meaning attached to each Avesta expression in the Pahlavi translation; it will more especially help the Avesta students or teachers, in distinguishing from the Avesta text of the Vendîdâd the isolated Avesta citations, which are given by commentators as the bases of their opinions. In the absence of such an edition, Westergaard has formed sections by joining together two or more Avesta quotations which bear no connection; and, consequently, we observe in the third Edition of a Gujarati translation of the Vendidad, published last year, a laborious attempt to find out a connection in such sections as contain two or more incomplete Avesta clauses, which are quoted by commentators in their Pahlavi glosses. Such sections in Westergaard's text are, however, omitted by Prof. Darmesteter from his first English translation of the Vendidad, published in 1880. They form in Westergaard's edition, Fargard I., § 2, and parts of §§ 4, and 15; II., §§ 6, 20, and parts of § 40; IV., parts of §§ 1 and 10; V., parts of §§ 2 and 9; VII., parts of §§ 53-54.

With reference to the two schools of Avesta scholars, Dr. E. W. West's remarks are as follow:—

"Regarding those who look to the Sanskrit for assistance and those who prefer the Pahlavi, I think both may be wrong if they trust entirely

to the one assistant and reject the other. In Europe, I believe, this view is now generally admitted; so long as Pahlavi was considered something mysteriously complicated and difficult, a certain class of comparative philologists, who had discovered, and to a certain extent invented, what they called the laws of languages, looked upon Pahlavi with suspicion, because its laws did not harmonize with those of the languages to which they were accustomed; but, now that a good deal of order has been introduced into this seeming chaos, their opinion has greatly changed .-What are the laws of language? Merely certain rules, which we think we have ascertained, that explain a large number of ascertained facts; but they are all liable to exceptions. The fact is that the so-called laws had nothing to do with the formation of the language which arose from the perfectly arbitrary practice of millions of individuals, who thought of no law other than the necessity of making themselves understood by others as arbitrary as themselves.-The great point in Pahlavi has been to discover the causes of misreadings, and to convince oneself that the written form is the best guide to the original pronunciation when allowance is made for certain well-authenticated variations of the writing, the causes of which can be readily explained.—It has become evident to most scholars, as soon as they have satisfied themselves that Pahlavi can be read and translated with as much certainty as any other old language, that Pahlavi must be the best guide to the meaning of Avesta words, as the two languages have been in contact and are handed down together. Every instance of a Pahlavi explanation of an Avesta word being clearly wrong is an argument against the late origin of the Avesta (especially the Gathas) lately advocated by Darmesteter on rather one-sided evidence."

The time has not yet arrived for a perfectly critical edition of this Pahlavi text, particularly of the long, difficult, and often ambiguous comments comprised in it, because the two MSS., L4, transcribed in 1323, and K1, written in 1324, of which Prof. Fr. von Spiegel made use in preparing his first edition of 1853, are still regarded as first-rate authorities extant for the original Pahlavi text of the Vendidâd. They seem to have been written by the same person, and possibly

from the same original. "If two copies of independent descent from the MSS. of Sassanian times should be hereafter discovered," Dr. West observes, "they would probably enable us to reconstruct the text very nearly as it stood in those times; but if no such MS. exists, we shall never be able to ascertain how the text stood before A.D. 1200, and must be satisfied with the Indian MSS. we already possess." But it has now been ascertained, after the lapse of half a century, that the Zoroastrians in Persia possess no older copies of the Pahlavi Vendidâd. Regarding the old MSS. neither K_1 nor L_4 , is complete at the beginning, while L_4 is slightly defective at the end. One-third of the text in the middle portion of K_1 is also very much damaged. The text of fargards I, § 1—III, § 14, and IV, § 29—V, § 26, is entirely missing from both these MSS., and had to be recovered by Dr. Spiegel from later copies, written about A. D. 1750—1758, in which the text of the old MSS. has slightly suffered from the emendations of successive copyists.

During the last fifty years considerable progress has been made, of course, in the study of Pahlavi, but the MS. authorities for the text of the Pahlavi Vendidad, have been increased only by the discovery of two MSS. about three centuries old. One of these, here called ML., is a copy of K₁ written in A. Y. 963 at Bharuch; the other, BU., is a very similar copy of one of the old MSS., but its kolophon has been lost. With the assistance of these two intermediate copies I have corrected the text of the first five fargards contained in the MSS. of last century, and recovered that of the old MSS. in several places.

As I have been unable to consult K₁, Dr. Spiegel's edition was treated by me as one of my old MS. authorities, with which I have compared collations of L. and ML. (which have been obtained from Europe), and the texts of BU., PB., ED., NM., RB., etc. which were available to me at Bombay, as all of them, with the exception of BU., belong to my father's library. The Pahlavi text is divided by me into sections in accordance with those in Prof. Karl Geldner's excellent new edition of the Avesta Vendidad, of which advance forms have been kindly forwarded to me from Berlin. The intermingled Pahlavi glosses or comments are separated from the pure translation and enclosed by brackets.

Variants of any consequence, sometimes useless emendations or mere errors of copyists, are even mentioned in the notes to give a clear idea as to the present position of the MSS. named above.

All the important facts that are stated here regarding the MSS. which were not accessible to me in Bombay, have been obtained from Europe through the great kindness of my learned friend, Dr. Edward William West (to whom I am also very much indebted for supplying me with collations of L. and ML.). These facts are derived by him partly from documents and partly from his own personal observation, and will, therefore, be very useful to Parsee scholars:—

K₁, which is No. 1 in the University Library at Kopenhagen, was carried from Bombay by Rask in 1820. It contained originally 340 folios written 16 lines to the page, but the first 92 folios (extending to fargards V, § 8) are missing, and fols. 184-303 (containing fargards VIII, 9—XVIII, 31), are much damaged, though a tracing of their contents in 1840 is kept in the library and numbered 2b. Three successive kolophons occupy fols. 338b, l. 2—340a, l. 15, as follows:—

فاهرد عمه و حداد ها ها والد محوم و فراكانام .. سر سر مهم الماه و الماهم و المحافى براسا الماهم المحدد و المحمد و المحمد و المحدد و المحدد

^{1.} Original عبد 2. Most probably Uchh in the Panjâb; the rivers seem to have altered their course in many places since this kolophon was written.

سرهما ا مادها فامان سرهماه مملوم ن جمهم و مملور شهرهم د عماام مل فارست مان ن حد فادهه ما حد خل الم ملعن شهمهم مملوما ن جمهم مماام همه به مهم به مهرال بهما البي هدابها مان احد د ممالم همه به مهم به دهم ن بهما البي هدابه فادها مماله المان همه به دهمها ممال به فالما الح ها احد سرهما ن معمل المال مهد بهد بماد بالمال الح

भवता कि के कि तम हा। देनी तम्ता का ताति हा। के के तम हा। तमा का। तम्ता का। तम विकाल के तम्ह में कि विकाल के विकाल के विकाल का वा। तम्ता का विकाल के विकाल क

^{1.} The old MSS. 3.—2. The phrases enclosed in brackets have been struck out, possibly by a later copyist; but they are necessary for the sense.

وسمه هزاری المساع محمه و مه مهم مهم المه الله المهم و المستمدي و

These kolophons may be translated as follows:-

I. "Completely finished with gratification, pleasure, and joy, this volume in the month of Tîr in the year 554, on the auspicious day of Srôsh, which was written by Artakhshîr, son of Vohûman, son of Rûzevêh, son of Shah-burzîn, son of Shah-mard (of whom may the soul be immortal!) from the manuscript of the immortal-souled high-priest Hômâst, son of Shâdân, who shares in the joys of Paradise, and is son of Aûharmazda. In the province of Sagistân it was written by the command of the teacher

^{3.} Pavan frajûmînîd in the sense of 'fully ended', where 'pavan' is used for 'barû.'

^{4.} About the middle of 1205. As this date was written in Iran, it was probably counted from the 20th year of Yazdagard.

ever of great proficiency, of a beautiful body, and from a family worthy of praise, (of whom may the soul be immortal!) Måh-dåd, son of Åtarô-vêh, the leader, out of an accumulation of whose wealth it was done for Måh-yår, son of Måh-mitrô, a priest from India¹, from the district of Aûchak which is located on the bank of the water of Sînd, which in the religious writings is called the Veh-Rud 'Good River.' He lived for six years in the company of the priests of Sagistân, and any religious matter taught to him came through him to India¹. Likewise, this book of the Vendîdâd with commentary, came to this quarter (kôstê) from him, and was obtained by him from there² as a righteous gift (ashôdâd). The leader of those several (priests) who lived that day in that quarter, was Shah-mard, son of Mâh-yâr, the high-priest; the Shah-mard, son of Mâh-yâr, son of Shah-zâd, son of Mitrô-jîv³, revised this volume and made it exact."

II. "On the day of Spendârmad of the month of Fravardîn, I, the humble one, who am the servant of the Religion, Rûstâm, son of Mitrô-âvân, son of Marzapân, son of Dehishnê-yâr, the high-priest, who have come into this country of the Hindûs, wrote this copy, for my own relation, of the Avesta and Zand of the nineteenth word of the Yathâ-Ahû-Vairyô, which they call drêgubyô, and the name of the Nask is the Vendidâd. They shall always read it; and of every one who reads it, or directs its use, or keeps it, I desire (even for us who wrote it), from the readers who will read over this manuscript, that they shall respect us by their remembrance of us, and they shall honour us after death through penitential prayers on our behalf. May they in person become of good repute in this world, and their souls righteous in the next."

III. "I, the servant of the Religion, the airpat-zadc Mitrô-avan, son of Kaî-Khûsrûî, son of Mitrô-avan, son of Spend-dad, son of Mitrô-avan, son of Marzapan, son of Vahram (who have been in this country of the Hindûs), wrote this copy from the manuscript of the priest Rûstâm, son of Mitrô-avan, and wrote it on account of [Zahl Sangan of Kûmbâyat]. It is written for the share of righteouness on account of the love of the soul; and as it is written by my humble self for the restitution of sin, reward of good works, and love of the soul, so, from the

Or "those in India", "the Zoroastrian inhabitants in India." 2. Sagistan.
 Mêhrji. 4. "A staunch follower". 5. 'Born of a priestly family."

readers who will read over this manuscript, of every one who shall read it, of every one who shall keep it, of every one who shall make use of it, and of every one who shall make a copy from it, I who am the writer desire that they shall respect us by their remembrance of us, and they shall honour us after (our) death through their penitential prayers on our behalf. I have written it just as stated. May he be immortal, the priest Kaî-Khûsrûî, by whom the order was given for writing it. May every one who shall read it, honour him as worthy of an immortal soul, and may every one who shall keep this volume, and every one who shall read it, regard [Zâhl Sangan² of Kûmbâyat] as worthy of heavenly felicity; (they being the two) who (ordered) me to write it on account of righteousness and, moreover, for the love [of the soul.]"

"Likewise I, having gone and written this volume on the day of Dîn of the month of Tîr in the year 693 of Yazdagard, king of kings, who was Yazdagard, son of Shatrô-yâr, of the descendants of Aûharmazda in the country of the Hindus, in the district of Kûmbâyat; I, the servant of the Religion, and son of one of the most famous priests, Mitrô-âvân, son of Kaî-Khûsrûî, revised this volume to make it correct, on account of righteousness and for the love of the soul. Nâisîmî daêvô: 'I scorn the demons, with those most demoniacal ones'. Aêvô pañtâo yô ashahê vîspê anyaêshām apañtâm: 'One only is the path of righteousness, all those others are pathlessness.' Ashem: Righteousness.....''5

The history told in these three kolophons is that a manuscript of the Vendidad with Pahlavi, written by Hômâst Shâdân, was copied in 1205 in the province of Sîstân, by Ardashîr Bahman, for Mâh-yâr Mâh-mitrô to take with him back to Aûchak near the river Indus. This copy was

^{1.} The writer's father.

^{2.} Three other MSS. were also written by the same copyist for him.

^{3.} About the middle of A. D. 1324.

^{4.} The beginning words of the Yasna, Chap. XII.

^{5. &}quot;The oldest Pahlavi manuscript known to be extant consists of several fragments of papyrus recently found in a grave in the Fayum district in Egypt, and now in the Royal Museum in Berlin; it is supposed to have been written in the eighth century. Next to this after a long interval come four MSS. written on Indian paper, all by the same hand, in A. D. 1323-1324. They are two copies of the Yasna and two of the Vendidâd, containing the Avesta with its Zand or Pahlavi Translation and commentary; two of these old MSS, are now preserved in Kopenhagen, one in London, and one in Bombay." (Vide 'Introduction,' S. B. E. Vol. V., p. XXI.)

transcribed by Rustam Mêhrbân shortly after his emigration into India, which must have been after A. D. 1269, in which year he copied the Ardâ Vîrâf Nâmê in Irân, and finally K₁ was copied from his transcript, in Cambay in A.D. 1324, by his great-grand nephew Mêhrbân Kaî-Khûsrû.

According to Dr. West:—"L4, (called L. in this edition), is No. 4 in the India Office Library in London, and was brought by Guise from Surat, where he was chief surgeon from 1788 to 1795, during which time he obtained several MSS, from the widow of Dastûr Dârâb of Surat, the well-known teacher of Anquetil de Perron. This MS. contained originally more than 304 folios written 15 lines to the page, but folios 1-35 and 57-165 (containing fargards I. 1-III. 5 and IV. 7-VII. 33) have been lost and replaced by modern folios written by two copyists of the last century. One or two further folios have also been lost after folio 304 which now ends the MS., so that the text of fargard XXII. 5-8 is missing, together with the kolophon. In the lower margin of folio 301 b, which was formerly misplaced at the end of the MS., a corrupt Persian-Pahlavi date has been written, probably by the later copyist of the last century, and is intended to be read as follows: -Sanah shash sad va haftad (panjah is an error) va dô, 'the year six hundred and seventy-two." [This date has been derived from the Pahlavi kolophon attached to PB., which gives "Samvat 1378, A. Y. 692" as the date of the completion of L, which is equal to the Persian date 672 after the 20th year of Yazdagard. The age of L. has also been ascertained from an intrinsic evidence.] "Both Spiegel and Westergaard have noticed that the original handwriting in this MS. closely resembles that in K, and in the Yasna MS. K₅, both written by Mîhrbân Kaî-Khûsrô in 1323-24, who also finished the Yasna MS. J2 (now in the Bodleian Library at Oxford) in 1323. As a colletype facsimile of this last MS. has been recently published, the handwritings in L, and J, have now been compared in a satisfactory manner, and there can no longer be any doubt about the identity of the writer. From various existing kolophons it is known that Mihrban Kaî-khûsrô finished a copy of the Ardâ Vîrâf-nâmak and Mâdîgân-i Yôsht î Fryâno on 8th November 1321, a copy of the first part of the Vishtasp-shah-namak on 4th July, and of the second part on 10th October 1322, besides finishing J2 on 26th January

1323, K₅ on 17th November 1323, and K¹ on 13th May 1324; after which there is an interval of several years in the dates of his kolophons. The date corresponding to A.D. 1283, written upon the margin of fol. 301, may have been recovered from a fragment of the kolophon recording the date of the MS. from which Mihrban copied the text." That this was Rustam's MS., the predecessor of K₂, has now been determined from the kolophon in PB.

"ML. formerly belonged to the library of Mânekji Limji Hâtariâ at Teheran, but it has now returned to Bombay. It is called Ml3 in Geldner's edition of the Avesta, and originally contained 322 folios, nearly all written 17 lines to the page; but many of the original folios have been lost and replaced by modern folios. The original text which still survives, comprises according to Spiegel's sections:-Fargards I, 1-IV, 101; V, 12-21; V, 31-VI, 80; VI, 97-VII, 148; VII, 186-IX, 16; IX, 29-107; IX, 118-XVII, 31; XVIII, 31-147; XIX, 2-XXII to the end; faccording to this edition: -Fds. I, 1-IV, 37; V, 4-7; V, 9-VI, 40; VI, 46-VII, 59; VII, 75-IX, 9; IX, 11-24; IX, 27-XVII, 11; XVIII, 12-74; and XIX, 1-XXII]; so that only oneninth of the old text is lost, but the collation used in this edition refers only to those parts of the old text which are missing in L. This MS. has a short Pahlavi introduction, from which it appears that it was begun on 6th September 1588 new style. It has also two kolophons, the former of which is a copy of the first kolophon of K1, already given; while the latter also contains a long passage copied from the third kolophon of K1, but the four phrases mentioning the person for whom K, was written, are omitted by this copyist. As they are really necessary to complete the sense of the third kolophon in K, they would have hardly been struck out by their own writer without some further alterations. So the change in K, was probably made by the writer of ML, to indicate the words not suitable for his purpose; and, in that case, these erasures may be considered as clear proofs of the copying of ML. direct from K1." This latter kolophon of ML. is as follows:-

و ولا اله موهما حمل موهما مرفيمه مرفيهم و عمله و اهسه و

سرائه المحمد المرسة على المسروعة والمحمد والمحمد المحمد ا

"I, the servant of the Religion, the airpat-zâdê Ardashîr, son of Magûpat, son of Zîvâ, son of Vîkâ, a descendant³ of Ardashîr, son of Râm, son of Kâmdîn, son of Shatrôyâr, son of Nêryôsang, son of Shahmard, son of Shatrôyâr, son of Vâhrâm, son of Magûpat, son of Aûharmazdyâr, son of airpat Râmyâr, have written it. It is written on account of the love of the soul. [And so on, as in K₁, kol. III, to] ... they shall honour us after death. I have written it just as stated. May the airpat Ardashîr be of immortal soul . . . May every one who shall read it, honour him as an immortal soul; and every one who shall keep this volume . . . on account of rightcousness . . . Written on the day of Srôsh, in the month of Shahrîvar, in the year 963th

of Yazdagard, the king of kings, a descendant of Aûharmazda, a descendant of king Yazdagard (II.), in the country of the Hindus, in the city of Bharûch. May it be according to the will of God! Naisimi~daeno (as in K_1 , kol. III., to end).

BU. is the 'Zend-Pahlavi' MS., No. 11 in the Bombay University Library. On the left fly leaf it is stated in the hand-writing of the late Dr. Martin Haug: "Purchased for the Government of Bombay, by Dr. M. Hang," at Bharuch, in January 1865. It contains 489 folios of royal size written 13 lines to the page. The last folio ends with the words:

1901 Flu 300 Jol 190 Polemy - 1990 July July July in p. 225, l. 19, of Prof. Spiegel's edition of the Vendidâd, Fargard XXI, §31, (§ 9 according to Westergaard and Geldner). Consequently, ML. is incomplete at the end, and has no kolophon. The old folios 1—3 (Fd. I, §§ 1—6 to 114—115 (Fd. V, §§ 7—9), and folio 129 (Fd. V, 28-30) are missing, but they are replaced by modern copies.

NM. is one of the complete MSS, containing 391 folios of royal size written 14 lines to the page. It has only two kolophons at the end, of which the first one states that the original copy from which NM. was transcribed, had been finished on the day of Khûrshîd in the month of Spendârmat in the year A.Y. 1142, by Aîrpat Naorûz, son of Magûpatân Magûpat Shâhpûhr, son of Zîvâ, son of Dârâb, son of Kâkâ, son of Kêrsâsp, son of Asfandyâr, son of Kâkâ, son of Dânpâl, son of Lakhmîdar, son of Bâmâ, son of Lakhmîdar, son of Magûpat, son of Kâmdîn, son of Zaratôhsht, son of Magûpat, son of Hôrmazdyâr, son of Râmyâr. According to the 2nd kolophon, NM was copied at Nausârî by ono Jamshîd, son of Aêdal, son of Behman, a descendant of Jamshìd Jâmâsp Asâ, and completed on the day of Khûrshîd in the month of Mîtro, in the year A. Y. 1177 (A.D. 1808).

PB. is the safest and most correct of all the Indian MSS. about one century old. It contains 318 quarto pages written 19 lines to the page. It is certainly a copy of L₄ and contains a transcript of the missing kolophon of that MS. It was transcribed in A. Y. 1157 by Magupat

Naorûz, son of Dastur Rûstaklıma (Rustam), son of Aîrpat Varâhrâm, surnamed $Sanjân\hat{e}$, and finished on the day of Aûharmazda in the month of Tîshtar. It comprises, besides the first two kolophons of K_1 , the following additional matter regarding the MS. L_4 , whereof I give the text below:—

III. "I, the servant of the Religion, aîrpat-zâdê Mitrô-âvân, son of Kaî-Khûsrûî, son of Mitrô-âvân, son of Spend-dâd, have (completely) written this book of the Javît-Shêdâ-Dâd with its Zand on the day of Khûrdâd of the month of the vahîjak Âvân in the year 692 after the era of Yazdagard (III), king of kings, a descendant of Aûharmazda, a descendant of king Yazdagard (II). They shall always read it; and from the readers who will read over this manuscript, I, who have written it, desire of every one who reads it and directs for its use, that they shall respect us by their remembrance of us, and they shall honour us after our death by penitential prayers on our behalf. May they in person become illustrious in this world, and their souls pious in the next.

الفصورة مع فارس في المار ذ كمار مليا د فالمرس من المان ذ الماسك عملاهما ما اله ذ مليافها على مربع و مع ما المكار : المرسوس عملاه ما اله د سراح المواما المرسو و وكا الله مرهم IV. In the Parsee year 732, I, the servant of the Religion, airpatzâdê Mitrô-âvân came to the land of India. I wrote this book in the city of Naûsârî, for the sake of Zâhl Sangan of Kûmbâyat, and I desire of the readers who may read this copy that they shall honour Zâhl as an immortal soul. Zahl spent money for it from his personal well-earned capital, I am only the writer of it on account of the merit of the soul of the immortal-souled Zâhl, son of Sangan, and on account of that of my own soul, so that they shall thereby consider us worthy of the heavenly share of the immortal and eternal soul in the Garothman. Every one who keeps it (i.e., the copy), and every one who reads it, shall regard him who ordered for writing it, and him who wrote it, as worthy of that heavenly share. Aêvô pañtâo yo ashahê, vîspê anyaêsham apantam: "One only is the path of righteousness, all those others are pathlessness." Nothing is done (or achieved), which is not done for the sake of the soul; likewise, hereafter you shall not do anything which you do not perform for the benefit of the soul. Ashem.

The following Rôz-Nâmė is appended to the last Pahlavi kolophon:-

ו שבטרטמוב לע : רות או רלשמושו ו בילשו ולאטשו בילון ומאוב :

"I write down a calendar regarding the ancestors of Sangan, son of Zahl. Every one who reads it and keeps it, renders himself righteons. The anniversary of the death of Sangan, son of Zahl, falls on the day of Fravardîn in the month of Amêrdâd; on the day of Fravardîn in the month of Dîn, the anniversary of Zâhl, son of Vôhûman; on the day of Fravardîn in the month of Âtarô, the anniversary of Vôhûman, son of Vâhrâm; on the day of Fravardîn in the month of Âtarô, the anniversary of Vâhrâm, son of Âtarô, son of Zahl; on the day of Anîrân in the month of Tîr, the anniversary of Darâb (orig. Dârû), son of Zahl; on the day of Âtarô in the month of Dîn, the anniversary of Mâlên, the wife of Sangan."

Then follows this Sanskrit kolophon in PB .:-

संवत् १३७= वर्षे अश्विन शुद्ध १४ शनो पारसी सने ६९२ वर्षे
माह आवां रोज अविदीद अधिस्तंभतीर्थे श्रीनामसारिकायां मुलतान श्री
गयापुदीने राज्यं परिपन्थयती त्येवं काले इरानजमिनदेशात् समायात पारसीज्ञातीय आचार्यकेशुश्रवसुतः आचार्यमिहिरवानस्य बहुतरं मानं कागलं
लिखापनंच प्रदाय पारसी थव सांजनसुत थव चाहिलेन पुण्यार्थे एतस्य
पार्श्वात् इदं पुस्तकं लिखापितं ज्वद्देवदाद्जंदनामायं को अपि पुस्तकमिदं
रक्षति पठित तेन थव चाहिलस्य पूर्वजानां मुक्तात्मनां तथा एतस्य निमित्तं
पुण्यं करणीयम्.

" Samvat 1378 varshê Ashwin Shudda 14, Shanaû, Pârasî sanê 692 varshê, mâh Âvã, rôj Avirdád, adhi stambhatîrthê shrî Nâgsárikâyâm Sulatân Shrî Gayâsudîne râjyam paripanthayatî tyevam kâle Irân jamîn deshât samâyâta Pârasî dnyâtîya âchârya-Kaî-Shusravasutah-âchârya-Mihiravânasya bahutaram mânam kâgalam likhâpanamcha pradâya Pârasî thava* Sânganasuta thava* Châhilêna punyârtham etasya pârshvât idam pustakam likhâpitam Jvad-Dêv-Dâd-Janda-nâmâyam kô pi pustakamidam rakshati pathati tena thava* Châhîlasya pûrvajânâm muktâtmanâm tathâ êtasya nimittam punyam karanîyam."

"In Samvat year 1378, Áshvina Shudda 14th, Saturday, Parsi era 692, in the month Áván, on the day Avirdâd, in the vicinity of the Sacred Atash-Behrâm at Nausâri, when His Highness Sultan Gayasudin was extending his kingdom, the preceptor Kaî-Shushrava of the Parseo race, son of Mihirvân (who is worthy of more honour), came from the land of Irân, and wrote this book called the Zand of the Jvad-Dev-Dâd for the sake of the merit of the soul of thava* Châhila, son of thava* Sângana. Whosoever keeps this book, and whosoever reads this, will do honour to the immortal souls of the ancestors of thava* Châhila."

The Pahlavi and Sanskrit kolophons in PB. strike me with some points of interest to philologists. I briefly mention two of them, viz. (1) as to the person or persons intended by the names 370 Jung of Kambay, referring to the employer of the copyist; and (2) as to Kaî Khûsrû, son of Mêhrbân, who came from Iran at the time when Sulatân Shrî Gayâsudînê râjyam paripanthayatî, "Sultan Gayâsudîn extended his dominion." The names איני פיין (according to Sanskrit איני פיין) איני or איש שינין), occur in the kolophons of K5 and J2, written by the same copyist the year before he completed K1. In K5 we have איל טולין in J₂ אייל פאשע, and in PB. אייבל פאטיע —Different readings of these names are suggested by different copyists; but they enable us to prove that שניק and טקין were two distinct persons, and that the former was the son of the latter. These names can be read (1) Zâhl, Chahâl or Chahâr, and Chahâl; and (2) Sangan, Dingun, Sûgûn for Súdgún, and Singún for Singún ('of silver colour'). As to Záhl compare the Persian proper name of Ji Zal, the father of Rustam.

^{*} Doubtful.

The European view that The Chahilsing may be the name of a Rajput prince for whom the copy was prepared, is contradicted by the Rôz-Nâme cited above. From the existing kolophons of old MSS, we learn that there are two copies of the Yasna and two of the Vendidad, and all these four MSS, were written in A. D. 1323-1324 by a Parsee priest who had immigrated from Persia, and all four were written for a rich Zoroastrian, probably a Bêhdîn named Zâhl Sangan. Regarding the allusion (I) to Sultan Gayasuddîn, Elphinstone tells us in his "History of India," Vol. II, p. 55, that this Sultan, whose proper name was Gâzi Khan, son of a Turki slave by an Indian mother, was first governor of the Paujab; he rebelled against the converted Hindu Khusru Khan, who having murdered his master Mubârik Khilji, had assumed the vacant throne of Delhi. Ghazi Khan, having put an end to the life of that usurper on 22nd August 1321, was proclaimed king under the title of Gheiasuddin Toghlak. He perished in February, 1325. (Comp. Westergaard's Introduction to the 'Zend Avesta,' Vol. I., p. 11.)

D. D. P. S.



: 1500 नका कका न देख

THE PAHLAVI VENDIDAD.

فرمان هردوم الت:

FARGARD I.

المال المال

So ML.; PB., BU. 1800-18 3. 4-10 for in latter copies.—4. BU. here adds 4-10-5. 40-10 in BU., ML.; 40-5 in SP., NM., PB., &c.—6. All 314 for—7. So in most of the copies; SP. 1000 -8. Kîlûntan in ML.; 40-10 1000 in SP. and the rest of the MSS.—9. SP. 1000—10. Comp. Maînu-î-Khrat IX, 6.

^{1.} For numbering the sections I have used Prof. Geldner's numbers in his Avesta text of the Vendidad. The Pahlavi Translator's glosses and citations in each section are placed within brackets, and punctuated by me. The mark • = a semicolon, and : = a full stop. A point below a letter denotes that the letter is omitted or has dropped ont of the old MSS. Regarding L., ML., BU., PB., SP., &c. vide 'Abbreviations.' The text of sections 1—6 in BU. is written on modern folios.—2.

سطها-(سه ده مه مه ایم در در ایم ده در ایم در ایم

स्तानिकात्रकः 10साइ_{6,0} नका भा तका। मैराराक मा हा। स्तान्तिका तका। स्तान्तिका का। स्तान्तिका का। स्तान्तिका का। स्तान्तिका का। स्तान्तिका का। स्तान्तिका का। स्तानिका का। स्

- 12. BU. - - 13. Followed by the words () 36 me my my by throughout.

- 15. So ML.; BU., SP. om.—16. So ML.; SP. ωμ; BU., SP. om.—17. So ML.; SP. ωμ; BU., SP. om.—17. So ML.; SP. ωμ; BU., SP. om.—16. So ML.; SP. ωμ; BU. ωμ — 17. So ML., SP. ωμ; BU. ωμ — 17. So ML., SP. ωμ; BU. μμ — 17. So ML., SP. ωμ — 19. SP. Δικωι

^{1.} This and the following Avesta quotations forming the second clause in Westergaard, are omitted in some of the old MSS. containing the Avesta text of this chapter of the Vendidad. They are connected with the preceding gloss on the first section, and must be excluded from the simple Avesta text of the Vidaevô-Dâta. These Av. words are followed by words are followed by words in ED., BII.—2. ML., PB. Indiana in ED., BII.—2. ML., PB. Indiana in ED., BII.—2. ML., PB. Indiana.

BU. MM., ED. Indiana in Indiana.

BU. MM., ED. Indiana in Indiana.

BU. MM., ED. Indiana.

BU. ML. ED. Indiana.

BU. ML., BU. om.—6. ML., SP. read

के हुंद्र में भित्तिक दिल्या में किर्मित काल ित्तिक । भी

modern Pahlavi translation 3fm ver)

("Messilien and translation in ED.—[] "44" is a Pazand transliteration of the Pahl. 4] "4" — 4. Mod. trans. "Messe in ED.—5. "Weste in ED.—5. "Willed in PB.; all others "Willed—6. So ML., BU.; "" in SP., PB., ED.—7. It may be a mis-written form of 35% derived from the original "EN Sigd; BH. 4" by

المارد و المورة علم المهد عو حد مامو] : فاد د هالمورة علم المهدو الماسور المهدور الماسور الم

عاد مراج من ماهم المرسوس المراد الماد المراد المرا

1. If in ML., BU.; In other MSS.—2. Better 1040—3. In ML.

—4. BH. has reflect 105 f 1—5. ML. adds 6fr—6. BH. 5ff—7. SP. 40f—8.

3**Word in PB., ED.—9. All Bákhl; better 3-w since in Pahl. MSS. the original 3 is sometimes found transformed into 1 of the latter into 3—10. Later MSS.

have 150° \$6-11. ML. 1846 In At this point begin the old folios of BU., the first three lost folios being written by a later copyist.—12. ML., BU. 31 1800 1400; SP. 311800 1400 ; better read 18016 In other MSS. 18016 is either 18016 or 1

अभिष्ट में नत्ते त्या के न्या त्या भी मात्रामा मेत्राच मा निमाल म

عالم المرود المالك على المالك المالك على المالك المالك

6 همائع مي ماسوسا المن ما المادم و الماده و الم

אריינים אינים אינ

1. All MSS. have are except ML., SP.—2. This word is preceded by 17°67) (1700 °676 110 17°676 ° 11°14 in ED., PB., NM., BH.—3. So ML., BU., SP.; a⁴⁵ 110 or a⁴⁵ and in the later MSS.—4. So BU., SP., ML.; 36°7 17°67 in the later copies, which is better.—5. So ML, BU.; 4001 in SP., &c.—6. All 6100 for give 10—7. So ML., NM., BH.; SP. and the rest 400—8.

ما سه سه دراسه المروج الموسال و والمروج الله الماد و المروج الموسل المروج المر

ال المرك مي ماه المركم الله المالم المراكم الله المالم المراكم الله المراكم الله المراكم المر

العمى كا العسم إلى المحال المعمد المحال الم

عداد الم المراكب من الما على عدد المراكب الماسكية الماسك

^{1.} Méshan or Mesene the region of lower Euphrates—2. NM., BH.

wrope of w—3. BH. 1777; the rest 1843 of —4. 4 w in PB., NM., and ED.; 4 w in ML., BU., SP.—5. All om.—6. So ML., SP., NM., PB.; BH., ED. wolf 14—7. In later MSS. 314 continues. So in the later copies; SP., ML., BU.

د الي يه ماسداوم يوان ولريه ا تراسه عراد د يوانهاد كد د مدلها ا مي اومه أن اس مي اوم سيس مدله و سي ا كو د والمدون ساء मिराक ० मा भिक्ता हाथा वामा तक मुना हान वामा ० निमि سامان باللوام س مادي ساد سام د سام لد موالماد سام ישים שווש של יונט שווש שיש פוו לעם לע פישישטרי. س معامل سوم مدمي المدم و سم مدم مده مده مدم (مرس ك د د الهم طري (عاد المورود ومدرع و الماك ما المال على المرف المرابي المرف ا שים ופגלעצ שפשעם שווופש). שמעשים. בעונעונים. שעמון. צעלננטע-प्रथा. अमार्थ अस्ति १ किया ६ मि के अप्ति मार् के अस्ताह रहिता र भमेट जनास्वाम्तक) : पत्रमः वप्यापान त्रियायाभूवाः वम्मः 33/344 de meda- galabacher o (nadilo 1820al proposi الله المحار ا مادري في المحادث المالكي المالك سعادا علم المادي سرسمادا كر المادي الله المادي المادي

1. Om. in ML., BU., SP.—2. So in NM., BH.; presumale in ML., BU., SP., PB. — 3. So most of the MSS.; BH. and ED. 10 act.—4. ML., BU., SP. — 5. BH. 36pl. 103; the rest 3plex —6. ML., BU., NM., ED. &1; SP., PB., BH. &1 —7. Several MSS. including ML., BU., SP., contain the Pahl. translation of the Avesta glosses which form § 14 in Geldner, and § 15 in Westergaard; but I have distinguished here the Pahl. comment from the Pahl. translation of the Avesta gloss, by enclosing the latter in parentheses.—8. For — 1902 ML.,

مه مرادر المه و المده و المده و المراد الم مراد و الم المرادي المرادي

شهرده اسه مهم شهرا مهن استها مهن المالة] : الله المالة] المراده المهارة الله المهارة المراده المهارة الله المهارة المراده المرده المرد المرده المرده المرده المرد المرده المرده المرده المرده المرده المرد المرده المرده المرده المرده المرده المرده المرده المرده المرد المرده المرده المرده المرده المرده المرده المرد المرد المرده المرده المرده المرده المرد المرد المرد المرد المرده المرد المرد ا

عملا ها ي مكا اله فروسها و مكا مها مها المها المام الما المال المام المال المام المال الم

ומאטון שוט באינים שי ומשינים לינשינים שו טער באים ועיטוון אינים וניטאים באינים וויים וניטאים באינים וויים וניטאים וויים וויים

^{1.} ML., BU. 3 481 1 200—2. Om. in Geldner.—3. 46 in ML. RU., SP.; 436 in later copies.—4. 784 in the MSS. Regarding § 14 Dr. E. W. West observes:— "These Av. phrases are evidently the remains of an old Zend in the Avesta language, the first portion of which is given by the Pahlavi translator only in Pahlavi, while he gives these phrases in both languages" (vide H. E. 2nd edition, p. 229).—5. in the MSS.—6. ML., BU. —7. All

[ما الممكس الم المرابع الموسو من المواق عمامها على عمامه المرابع الموق عمامها على عمامه المرابع المسلان ووهما المرابع المسلان من المالان المال المال

ا واله م المهام و المها و المها المال و المها ا

ر ما الممالية على ماه والما إلا الماها الله الماها الله على الماها الماها الماها الماها الماها الماها الماها الم

ं अंगाति कामित कामित कामिता क



: गा लीडीस मिन्नले

FARGARD II.

तिक भिक तुम होता त माम्या । तुषालका माम्य तक नि मा काल भिक होता ति विवास माम्य ति । तुषालका माम्य तक नि मा काल कात होता है भा माम्या विवास माम्य विवास माम्य विवास माम्य विवास माम्य विवास माय्य विवास माम्य विवास माम्य विवास माम्य विवास माम्य विवास माम्य विवास माय्य विवास माय विवास माय्य विवास माय विवास माय्य विवास माय विवास माय विवास माय्य विवास माय विवास माय्य विवास माय विवा

तिका भिक तुम हुम त्यामित्त । त्रुवानिका सम्ह ति हुमा । त्रुव तिकाम तुरक्ष हुम त्रिका : ता । त्रु हित्वाम में तिकानमा त्रुत्त तो ता त्रुम हित्वाम स्वातिक त्रिकानमा त्रुप्त विवानमा त्रुप्त स्वातिका त्रुप्त हुम त्रुप्ता त्रुप्त त्रुप्त त्रुप्त हुम त्रुप्ता त्रुप्त त्रिष्त त्रिष्त त्रुप्त त्रुप्त त्रिष्त त्रुप्त त्रिष्त त्रुप्त त्रिष्त त्रिष्

ه سام اله الما اله المان المان المان الما الما الما الله عدد الما الله المان المان المان المان المان المان الم

SP., NM; הפטץ in BH.; והפטוץ in BU., ML., PB., RB., ED.—7. BU., ML., SP. לו –-8. So SP., BU.; ML. ול altered to ודי--9. BU., ML אולסילה; SP. פולסילה ; SP. פולסילה ; SP. שיישון ; ML, BU. דיריסיטיטון

^{1.} Preceded by him PB., ED., BH.

—2. Om. in SP., ML., BU.—3. 45 in

SP., BU., ML, NM.; 45 in PB., RB.,

ED.—4. ML., BU. 41441—5. 40447 in

BU., ML; 400447 in SP.—6. (6037 in

निक्षा हि छुरा [म्पेक तत्तिकार तिकारिकार किलान हिल्ला मुल्ल में र पर्दे त्रविकार । तत्रविकार किलान किलान हिल्ला किला में र पर्दे किलान । तत्रविकार । त्रविकार । है । त्रविकार हिल्ला मुल्ले में र

من برائم ا روجها مداره ا وا الاس برائه ا وا الاس برائه ا وا الحرام ا وا المراهم ا وا المراهم ا وا المراهم الم

ادع ا رسد ملاهم المسامة ملااها حد نه هم اهم السر حد د دو و مراهم المراع السريع المراع السريع المراع المراع

שווש ין על ב לבט לע נוסי. על שטאסיטאו שי אוו [ב"ו שטאסיטאו שי בי בי בי בי בי בי ישטאסיטאו שי אוו

ઉતારબર: દુત્વિદ્ભારી કેટ્ર તેવે. તાલેક: તાર્ટ્સ નિર્મા ત્વાલે લિક્સ વર્ષ્ય ત્વાલે લિક્સ તાલે લિક્સ તાલે લિક્સ તે લિક્સ તાલે લિક્સ તે લિક્સ તાલે લિક્સ તે લિક લિક્સ તે લિક લિક્સ તે લિક

^{1.} The five unconnected Avesta passages in this gloss, form § 6 in Westergaard.—2. Some MSS. read ין ייט ; ML. וויטטט; BU., SP. וויטטטט —3. The last two Avesta words are omitted in ML., BU., SP.—4. A combined form of יייטטן הייטטטן in

कितम । तकी । मिन्नकम: तकितम । तकी । प्रिक्त । प्रिक्त । तकी तकी । प्रिक्त । तकी तकी । प्रिक्त । प्रिक्त । प्रिक्त तकी है के के कितना वकी तकी से के के कितना । तका मिन्न के प्रिक्त । प्रिक्त विश्व के कितना वकी तकी के प्रिक्त के । प्रिक्त विश्व के । प्रिक्त विश्व के । प्रिक्त के । प्रिक्त के विश्व के । प्रिक्त के । प्

مه نهم کاند هم اور مارسوسه و د کسالمه مه اس که

1. ML., SP. IPOUID As the Avesta verb is in the first person and Ahura is speaking, it is probable that the nom. yazdán best represents the meaning. Paragraphs 13, 14, and 17, 18, in Geldner and Westergaard, are abbreviated in Spiegel and most of the MSS.; but they are here fully inserted by me from ED., since the paras, are numbered to correspond with Geldner's Avesta text of the Vendidâd. The § 8 is fol. in several MSS. by §§ 12, 16, 9, 10, 11, 15 and 19.—2. So in PB., ED., NM.; № 4000 in SP., BU., ML.-3. All 1700 & vide note 1 .- 4. So in SP., NM., BU.; ינטן in PB., RB., -5. Better ונטן nismô in PB., RB., ED.-6.

-8. BH, PB., ED. instead of -9. Om. in SP.—10. The Pahl. rendering of this and the following Av. extract, is given in BH., RB., and ED:—

(a) كدر مد الماسم على مداسد و مدراه الحر اسد ادار

3648 25 16 804 406 441 400 (b)
368 81100 Julyu02 1

11. יאריטי in SP., ML., BU.—12. אינטי is altered into אינטי suft in ML.; better אינטי בּל or אינטי בּל madam shvad or madam raft for the Avesta יציייי אינטיטייי

जिलक हा। तिस्ती तुर्भ भूते ः विक्रिक्ति, त्त्वातुर्ध वित्र हित्या विक्रिता किर्यात्ता तिल्या किर्यात्ता तिल्या किर्यात्ता तिल्या विक्रिता तिल्या विक्रिता तिल्या विक्रिता तिल्या विक्रिता तिल्या तिल्

किता हिला ते ते ते दे दे लिया है। हिला ति क्षिर तिरक्षिण के प्रक्षित किता क्षित्र के ति क्षिर के ति किता के ति के ति के ति किता के ति के त

- ज्याद्वा मानस्थान : जिल्ला मान्य क्षेत्र क्षे
- مدا رفع عدد هده ۱۱ مرسومها و المسلم و

^{-2.} So in ML.—4. Dôshashnô for the Av. Zaoshô 'wish,' 'pleasure.'—5. The words
from "& from "to "emo" are wanting
in ML.

^{1.} ML., BU., SP. week — 2. So in BH., PB., RB., care in SP., BU., ML. It may be care hvām.—3. Om.

त्यातमे कुष्टे भुक्ते हें किया वित्या तिकात त्यात्मा त्यातमा त्यातमा

15 प्रमा पू प्रेम देप शिष्ट पाप प्रमापक प्रतिरक्षिण हे दे रे के काम विकास प्रमाल प्रमेह काम विकास हिंदी प्रमाल प्रमेह काम विकास प्रमाल प्रमेह काम विकास हिंदी प्रमाल प्रमाल प्रमेह काम विकास हिंदी प्रमाल काम हिंदी हिंदी हिंदी प्रमाल काम हिंदी हिंद

स्थितिका हुन की मुत्रे कुष्टे हैत हुन । हुन्छ । तथा । तथा । तथा। । तथा। । तथा। । तथा। प्राप्तिका । विष्युक्ति । विषयुक्ति । विष्युक्ति । विष्युक्ति । विष्युक्ति । विष्युक्ति । विषयुक्ति । विष्युक्ति । विष्युक्ति । विष्युक्ति । विष्युक्ति । विषयुक्ति । विष्युक्ति । विषयुक्ति ।

त्रिक्षण के स्तितिया ति के तुं हेल हिन तित्रा नित्रा का ति हिन ति नित्रा नित्रा नित्रा का ति हेल हिन नित्रा नित्य

^{1.} As the Pahlavi translator's commentary which follows this passage, is literally contained in para. 10, it is too, are not repeated.

त्रातम क्षेत्र भेत्र भे

^{1.} For \$1 om. in ML.—2. rengo in SP., ML. BU.; om. in ML—3. The observation I have made with regard to § 6, is also applicable to § 20. in Wd., which is formed of the unconnected Avesta quotations cited in this gloss by the Pahl. commentator. They are not rendered into Pahlavi in old MSS.; but attempts have been made in modern times to interpret them into Pahlavi in marginal notes to ED., BH. I designate the passages by (a), (b), (c), and give the modern Pahl. interpretations respectively:—

حد د المه مراها هم مداه و وراه على الم المسلام الله الم الم المراه الله المراه المراه

तक तह्क्याव । कमकतकार द्रह तं त्रेत्वव विमेश्व क्षे क्षे ह्क्या का द्रिक्या । के द्रह तं क्षेत्व विमेश्व क्षेत्र ह्रिक्य ह्रिक्य क्षेत्र ह्रिक्य ह्रिक्य ह्रिक्य क्षेत्र ह्रिक्य क्षेत्र ह्रिक्य ह्रि

^{1.} Om. in ML.—2. אולים in SP., BU., ML.—3. In ML.; om. in SP., BU.—4. So BU.; om. in ML., SP.—5. ML. אולים —6. ביילים in all—7. ML. ביילים only.—8. Om. in ML.—9.

receive in ML.; inco incide in several copies.—10. Also written πουξόνου or ποξόνου—11. BU., ML., SP. - β3; NM. - β2 - μμ—12. Vide § 22.

भितान के कि तिनाति साम विद्या । ती स्तालक नि के कि कि तिना कि ति कि तिना के ति कि तिना के ति कि तिना के ति कि तिना कि तिना कि तिना कि तिना के ति कि तिना कि नितान कि नितान कि नितान कि नितान कि कि नितान

—6. אוייביים in ML., BU., NM., etc. rempe in SP.—7. Apársîn, Av. Upairisaena or Hindoo Kush. ML., BU., SP, &c. ייביים —8. So in all MSS. Cf. ייביים in Vd. I. 20. Darmesteter reads Khorastân (Khorâsân); Airāstān "the Arian districts."—9. Kant-mān meaning the Var of Vima.—10. ML., BU. אויים ייביים וו PB, בייים ייביים ייביים וו PB, בייים ייביים ייבים ייביים י

६०/११७५] :. 50 वत, त्वि हुक्या १९, 50 ं विम्तुलका ६९ ।म. पूर्वा 1 तम्तृ त्वहुं व्युक्त में तो तमा त त्वित्यकुं भुभाके ६१७] वृत्वा मुम्तु में तो तमा त त्वित्यकुं भुभाके ६१७] वृत्वा मुम्तु ते तो तमा त व्यव्यक्ति । १९,

عدر ما کو الر المان واس علم وارمه واس سو وارم الله المان واسم المان واس سا وارم الله المان واس سا وارم المان المان واس سا والمان واس سا وارم المان المان المان ووس الله والمان و

ML., SP.—7. Om. in ML.—8. So in ML., BU.; — 18234 in the rest.—9 Gistān or 18424 = Av. gavôstāna.

18624 — 118 in ML., BU.; 18029 in Ml., BU. and the later MSS.; 4-22 in SP.—11. So in all; Semitic kanat "a subterranean dwelling", often compared with Mod. Pers. 225 kadah.

وان سهدان [سع زائد سهدان] ا ولمسل ا وطلبا ولمسل عبدانج

हेरीले भा तहिर्दा हो। हुकेश हैं तहिराले हो। हुकेश हैं तहिराले हैं कितिर्देश हैं। विकार के कि कितिर्देश हैं। विकार के कितिर कि

28 किन हा। तिस्ता के निक्ता किन्ति है। तिस्ता के न्हिन्ति के। के किन्ति के। तिस्ति के के निक्ता किन्ति के किन्ति के। तिस्ति किन्ता किन्ति के किन्ति के। तिस्ति के। त

المن الح الر المن كماد والمن المناهمة الله والمن المناهم المن

الرسر والد الله الم و ب جامه و سرسر المراج المالك الله الم و د الله الم الله الم الله الله الم الله الم الله الم

1. ML., BU., SP. ואיים בי. So in ML.; BU. פול בלבל ; SP. בול בלבל ; the rest בול לבל ; SP. בלבל ; the rest בול לבל ; SP. בלבל ; the rest בול לבל ; SP. בלבל ; SP. בלבל ; ML., SP.; לביל in PB., RB. It may be zaif-dard, zaf-dari, or zaphiri "one affected with some chronic disease." Mod. Persian (של בייל 'a decrepit old man'—4. ML., BU., PB., setûnah; אונט sakhtûk in SP.; it may be read sînah, sakhûn—5. אלים siftah (Pers. של בייל בייל in ML., BU., BH., etc.; SP. אליל לבייל לבייל לבייל לבייל in ML., BU., and the rest ומל לבייל is here wanting in all MSS., but it is given in § 37 in BU.

مام رعمان على مورا دام عماده [شم مكا الا درما الما]: الماده ها ورا دام عماده المادات عبا كي حد ال عرامها وعادم والما المعادم ها مراه مهاده عماده الماده المعادم الماده الموامع والما المحموم ورامه والما المحموم ورامه والما المحموم المعادم الماده المادة و والماده الماده المادة الماده الماد

ार्थ ६१४ के क्रिया ६११ के मुंध दुर क्षित्वा के क्षिया क्ष्या क्षिया क्ष्या क्षिया क्ष्या क्षिया क्षिया क्षिया क्षिया क्षिया क्षिया क्षिया क्षिया क्ष्या क्षिया क्ष

- तिकेत्या, त्या तालिता स्तिम त्या स्थातम विष्ण केत्रित्यक वित्यति विश्वतिम क्षेत्र तातिमा भूते वित्यति क्षेत्र तातिमा भूते वित्यति क्षेत्र तातिमा भूते वित्यति क्षेत्र तातिमा भूते तेत्रित्य के कितिमा तिमा तिमा तिमा तिमा कार्य भूते त्व्रित्य के कितिमा तिभा तिमा तिमा कार्य भूते तिमा कार्य केत्रित्य के कितिमा तिभा तिमा तिमा तिमा कार्य केत्रित्य के कितिमा तिमा तिमा तिमा वित्यत्व केत्र तिमा क्षेत्र तिमा कार्य केत्रित्य के कितिमा तिमा तिमा तिमा वित्यत्व केत्रित्य के कितिमा तिमा तिमा तिमा वित्यत्व केत्रित्य केत्र कितिमा वित्यत्व केत्रित्य केत्य केत्रित्य केत्र केत्रित्य केत्रित्य केत्रित्य केत्रित्य केत्रित्य केत्रित्य केत्र केत्रित्य केत्रित्य केत्र केत्य केत्र केत
- तिकेति तका।। ६१७।] :

 तक्ति वाता परिता निवा । वित्वा वित्वा । वित्वा वित्वा । वित्वा वित्वा वित्वा । वित्वा वित्वा वित्वा वित्वा । वित्वा वि
- ना नहार । तर्या ना हुक्या : तक्त ना वात हुक्या ।। विन्तु ने क्ष्म क्ष्म हुक्या ।। विन्तु ने क्ष्म क्ष्म हुक्या विष्यु ने क्ष्म क्ष्म हुक्या विष्यु ने क्ष्म विष्यु ने क्ष्म क्ष्म हुक्या विषय् क्ष्म क्ष्म

^{1.} Om. in ML., BU., SP.—2. ייש in all.—3. BU. ודיסייר -4. ML., BU. ודיסייר -4. ML., BU. ודיסייר -9. The later MSS. read וויף פון יים -9. -5. Fol. by וויפוויפים יום in ED. and BH. ML., SP., BU. און ביל ; the later copies -6. ML. SP. און און BU. אין אין וויפוויפים וויפוים וויפוי

्हेरील में मिसेट हा। तुमे देत में दिल्ले [केरो कह]। मालिए किरो कि । तिस्ति किर्ना किरोपा कि

1. ML., BU. χιρω; NM., SP. χιρω; the later MSS. κιρω, which is better.

—2. κερωων in BU.; κερωων in ML., SP.; μπουν in NM.; vide p. 21, note 8.

—3. κιρων in BU., ML.; κομο in SP.; κως in the later MSS.—4. Om. in fall.—5. in ML., BU.—6. All MSS.

κωμ—7. ML., BU., SP., NM. χιρος; the later MSS. Σιρος 2aphiri in ML.—9. So in PB., BH., NM.; it may be κομος or κομος ML., BU. 4κερο; SP. 4κερος—10. 4 μαλαλε (Pers. Α) in

the MSS.; better 3 harêd for the Avesta . w. c. law - 11. 400 3 is a Pahlavi form of . w. w. j.; ML., SP., BU. 400 b 16 for 40 16 1 4 200; PB 16 16—12. e4 20 1 d 4004 in BU., SP., PB., BII.; 401 50 in NM.; 404 20 d 401 51 in ML. Vide note 7, page 22.—13. Vide note 8, page 22.—14. SP. om.—15. ML. 100 1 200; PB. 100 16 2000 —16. ML., BU., SP. J. 4000—17. 2000 in MI., SP., BU., NM.; 2000 in the later copies.

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८० केल्या त हिलान हि किल्ला किलाना त है। हिना हिना है। हिना के

everlasting.) at emocks and expression ML., SP.—6. So in BU., etc.; but ML., SP. have specified specified in ML., SP. have specified in ML., BU. specified in ML., BU.—10. ML., BU. specified in ML., BU.—11. All MSS. have specified in MSS.

कित प्रविध निक्ष कि निक्ष कि निक्ष कि कि प्रविधिक दिवालि । दिवालि दिवालि । दिवालि दिवालि । द

->3.6110.64-

reve⁵4 in ML., BU., SP.—2.
 Chákhravák, Sanskrit Chakravák.—3.
 re-êξ in NM.; reineξ in ML., BU., SP.
 —4. All reiβ51—5. So in ML., BU.,

[&]amp;e.; μουμα in PB., BH.—6. ¹18 μου ¹μα in the later copies.—7. Om. in ML., BU., SP.

سهديل هادياه الله

FARGARD III.

[किंग मा किंगा तेगाकि क क्रिका के कार्लिक के किंगिते ...
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त्रित्ता ताता तम्तु को द्र क्या वात तथका रित्त । वात वथका। ह

1. עניין in ML., BU., SP.—2 So BU.; ML., SP. עָט – 3. אַטײַרעט ורטוּאָרָט in PB., ED.; אַטײַרעט in BU.; פּטיּאָרּט in SP.; אַטט יערט in ML.; better patash-yûv. —4. All פּרָלְשׁיִי in ED.; בּאַרָּטין in SP., ML., BU. The Pahlayi

न कि क्षित्रका : कि क्षित्रका का कि क्षित्रका के क्षित्रका में क्षित्रका के क्षित्रका के क्षित्रका के क्षित्रका के क्षित्रका कि क्षित्रका कि क्षित्रका कि क्षित्रका कार्य के क्षित्रका कार्य का

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क्षेत्रक निर्दा : क्षेत्रक क्

على على و يومها د يوههه عبران سه هرماي بره كام

1. איניין in BH., ED.; ML., BU., PB. and SP. איניין ביניין ביניין in all. §§ 4 & 23 being alike in the Avesta, must, I think, have been originally alike in the Pahlavi.—3. יים in ML.; vakhsh frayâv barâ vâbidunyen, "shall make the rising ground thoroughly irrigated"; it may be Pers. خصن 'a desert'; several

MSS. אָ־יטָּיִּ) or אָ־יַטַּיִּן 'a forest'; SP., BU. ייטַיַן -4. ייטַיּׁן in ML., BU., SP.; later MSS. פּיִגעייִּׁם or פּיטיּיִּם -5. So in ML.; BU., SP. פּיִר יַבַּי יַנְיוֹּעִיוֹ אַלְּהָּיִּי בַּאַ סִּרְּיִּרִי אַרָּיִּי בַּיִּי יִּיִּי יִנְיִי יִּיִי יִּיִּי יִנְיִי יִּיִּי אַ פּיִּרְיִּ בַּאַרָּי אַרָּיִי אַרָיִי יִּיִּי יִּיִּי יִּיִּי אָרָ פּיִר יִּיִּי יִּיִּי יִּיִּ אַרָּי יִּיִּי יִּיִּ BU., SP. אַ־יִּיִי פִּי-7. אָּרָ בַּאַ וִּיִּי וֹיִי וֹיִי וֹוֹי in all.

مممه حفر ۱ هرد افرق :. معمد ما المعمد حور افرق ما المعمد المعمد ما المعمد المعمد المعمد ما المعمد المعمد ما المعمد المعمد

न नित्, संकामत्वित् ।: दीत मुनाट मैंतर प्रस्टिश नित्त क्यानिक तक्या। काया ताला भा भ त दिवाया प्रमित तील त दिवाया [कव्यं दीत त्या मानिका। रित्याया ए काम संकाम प्रमित्त का ताम दिव मुने तितायाला भा भुभा हिला दीत मानवाया [स्ते मनाट त दीत संकामतात भ भुभा हिला] :: दीत मानवाया हो स्ते भारत त व्यामभण्मा ताम्ति : स्ते दुभंद्र स्थे

भिन्दिमाय्ये :.

भाषा विकास मार्गित के से से का। मिल्का । विकास । विक

حماد جودها و ا مارد د درادهارسا [سهمه دراوهارسا اهمه مدمه براه ما مهرارو جو د براسه عمران و مهرارو برد د براسه مهران استهما مهرارو برد د براسه مهران استهما مهرارو برد د براسه مهرا و مهرا و

तिक्तात । त्यक्त कि क्ष्मितः तक क्षाल्या :.

तिक्ता तिक्ता तिक्ता विक्रा तिक्षितः तक क्षाल्या तेगाल्य त्य कार्का भाष्ट्र वा विक्रिण विक्रा विक्रा तिक्षा विक्रिण विक्षित्व विक्रिण वि

^{1.} Dakhma.—2. The Subjunctive Mood with suffix & or a&, is necessary as the Av. azoit is Potential Mood.—3. Aåmadårtar 'mor: unattainable,' in ML., BU.; PB. and RB.

variant of ໄຕໃນຕຸເພຼນ sigmadártar; SP. ໄຕໃນຕຸພຸບ; BII. ໂຕໃນເຕຸພຸບ; ED. -ເຄຸພຸບ ໄຕໃນເຄດ ໂດຍ ໄພໃນເຄດ ເພື່ອໃນເຄດ ໂດຍ ເພື່ອໃນເຄດ ເພື່ອໃນເຄດ ເພື່ອໃນເຄດ ເພື່ອໃນເພື້ອໃນເພື່ອໃນເພື້ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື້ອໃນເພື່ອໃນເພື້ອໃນເພື່ອໃນເພື້ອໃນເພື່ອໃນເພື້ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື້ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື່ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອນີ້ນ ເພື່ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອໃນເພື້ອ

(भिक्तमा वर्षा त धाक क्ष्मां भी हा। भिक्तमा त । विक्रक्षा वर्षा विकासा वर्षा विकासा वर्षा वर्षा

1. figure in all copies including BU.—2. BU., ED., and PB. ifference Ruipo; ML. relipo ifference is property is inserted in ML., while ifference is inadvertently struck out in BU.—3. while if SP.—4. If in BU., ML., SP.—5. So in all, but SP. where for all in ML., BU.; and SP.—7. SP. 429 400; BU. reported; ML. are reported. BU.

MI. MI., BU. MINE —9. SP. ML. MINE —9. SP. ML., BU. MENTED—10. BU., ML. MINE OF MINE; SP. MINE The meaning is 'alone (aévaták) by one person.'—11. ML., BU. 99 ——12. So BU., ML., SP. Better My in the later MSS.—13. Om. in ML., BU.—14. BH. Maga, 14.—15. 1314 in PB., NM., ED., RB.; BU., ML., SP. MIE—16. 180 in SP.; 180 in BU., ML.

ماه ورا مرو مداها او او شهر با شهر راهمام :. ماه ورا د اهم بل واسره او او شهر با شهر راهمام :.

1. ML., BU., SP. וויים לב ב. All וויל לב ב. All וו

اردی ا دایاانی اوا سر رسل لسلس بودیوادی ادی فری سع کاد-وسا سن داسه فرمه داس سي دامه شمه ومه اله فالمح را ا عرد و مدارک ان مدارک ان شام و دا هسد سر در اس کادی سه ما لیزا دامانی د کا اس ماساسل کا الا سلمک اهس من عردوس کا مسابعان شمم من داسر الله و شماها وال तीन क्याविह : तथ मैथित भूषा मा त्रिस्विह भूमे तिन हिन्द्राह्या السے ١١١ اس د سروه وا او ليوا لد صواري س عراق كد سورا كارى 100 कि हा के लक्षाका मेव ता हक्षेत्र तका हा। हिन्न हा। विका اله إسمام والما رس مهذاها: على إلى الما معال هرام المها तामाल हात तमके में मि दिवस में तथा। क्या का हा באל בי תונים שאוו נשו שטוו שוו אל כ ע עוני יי رامدارور شهما سر سکااا الکا الما الله الله د مر داله : 11 عرب أن يوك و المال ا عمم و المال الم 1 त्याम्य १२ माम्य अधिक क्षाकि मा किया का कार्या १५ विकास हा। कि लि तमाल । कि दि मुलक भी भी विश्व हाह ।ह

1. NM. adds regger reduction in ML, BU.—

BU, SP.—3. represent in ML, BU.—

4. In NM.—5. So in BU., ML.,

NM., BH., ED.; reacter was fit in SP., PB., RB.—6. So ML.; SP. BU.

when the second of the commentators—10.

Hamkerfe.—11. All copies of for and 12. Sår in ML., BU., RB.; In SP., and In Sp., BU.—14. In In ML., Sp., BU.—14. In In ML., BU., Sp., In Some later copies.—15. Sp., and In Sp., In Some later copies.—15. Sp., and In Sp., In Sp., RB.; PB., ED., NM. 406—17. In In In BU., RB., ED., NM.; In In In Sp., In In ML.

سم من والمر وي المراوع العالم الم الما الم المالة الم المالة المالي الما क्षेत्र में सुरु सुरु कि שיחור בו טאוושא שוניון לב טאווש שיחטר שמטר נות בטשווב בטשווב בי عرب کو صرااحی اوا کرد اولیم وادری: احسه به واس لسه سدوی ام سم الله الم الله الله عامري واله مل ما الله المراب الماري तामात्रामा । ताक तरिहरक तथ्र तथाः उर र شم ها مااسد الله كاملي ما ها الما المعاب المكرية 11 कारता 116 किंग 10 रहे के के के के निवास 119 1 140 सिवासका 119 الملاقة حدمه الوالم مودي الراماد مدم ماهامال ما الله صرفي فاحسور سرماميي. كردل الهيء سمداري. سرداديد. وادردافريد ومكم भित्य का की त कि कि है। तुर के कि अभित का कि अभित के कि کداریمهای :: مهکم نامی سو کی سود (۱۰ الح کورد را دی دولراویم मक्षात क्षाका केमा में केम विका हि तीन र किर्ता

 10. ML., BU., SP. 12. Here begin the old folios of the MS. named L 4 by Westergaard, one of the oldest copies extant of the Avesta and Zand. It belongs to the East India Office Library, London. These folios continue to the 28th para, of the fourth Fargard, and are called L. in this edition. According to Westergaard, L. wants the first eight chapters with the exception of a part of the third and fourth (III, 15-IV, 29) and has besides missed a few leaves at the end. This copy was completed about the end of A. D. 1323. From this para. to IV, 29, only the defective places in L. are collated with ML .-12. NM., BH. - э — 13. So BU., SP.; L., NM. 2009 11-14. So in L., NM.; 667 110 16 40" in BU., SP., PB.

مناه العسمة المنطق براهما] :

مناه هذا العسمة المنطق براهما المنطقة مناهما المنطقة المنطقة مناهما المنطقة المنطقة مناهما المنطقة ال

bably be שלים. This passage occurs in Vend. XVI, 15.—5. שייו in L., NM.; ייי in BU., SP., &c.—6. Om, in all.—7. L. בושון האר אור ווער איי וואר אור ווער איי וואר אור ווער איי וואר אור ווער איי וואר איי וואר אור וואר איי וואר איי

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61 श्विभेता मा मत्त्वा त्याह द्विभक्ष दिन दिन्ता । १००१में १ १०००मा प्रतिह दिन्ता मा व्यक्ति दिन दिन्ता । १००१में १ १०००मा व्यक्ति विवक्ति विवक्ति विवक्ति व्यक्ति विवक्ति वि

שים שלי שינן. צלאו שישלאו שיבר שווח אליש [שטחטים בסוף 20 שים שינן. צלאו שישלאו שישוו שאוי באווף אישו שישוו שישו וופשי

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المن مداری : همه یاهم سمیه سه ۱۱۵ و بی هور دری المنهمار اله به المن به المنهمار دری المنهمار دری المنهمار دری المنهمار دری به دری المنهمار دری به دری المنهمار دری به دری المنهمار دری به دری به دری به دری دری به

better zyam aêvak-barih; NM. 45 po 1/2/1400-9. In L.—10. Tento in L.; Index in BU., SP.—11. L., NM. add 5—12. L., NM. & 31—13. Index in several copies; where in L., NM.

داس جدمراهی: موراهی به سراه و سراه د سراه در شاه ساه سراه ساه ساه سراه مارسی است سراه می سراه به سراه می سراه

عد در شمری و در سده المحادم [سیممه همی و در شمی المحادم اسیم المحادم المحادم

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1. NM. adds \$\varphi -2\$. So in L., NM.; \$\varphi \text{PB.} = 3\$. \$\varphi \text{ in all.}\$

-4. \$\varphi^2 \text{ in BU.} = 5\$. \$\varphi^2 \varphi^2 \text{ in PB.}\$; \$\varphi^2 \varphi^2 \varphi

in L., BU., SP.—12. So BU., PB., SP.; L. om.—13. The passage from the 2nd. ישר לוו וווים ווווים וווים ווווים וווווים ווווים וווים ווווים וווים ווווים ווווים ווווים ווווים ווווים ו

הון ב הרחק הרוחשו ווש הלוחשו של לב הוושון, המווש באם הוו ווו והר ווה המווש באם הוו ווו והר ווה המווש באם הוום באם היום באם באם היום באם באם היום באם היום באם באם היום באם באם באם באם באם באם באם

L., SP. 1400 — 7. L., BU. [7] — 8. SP. 100 — 9. L. 100 fp — 10. So ML.,

BU., SP.; PB. [7] f — 11.

10] fool in L., BU.—12. 10 ff wanting in all but ML., PB.; reprise 631 gm in

SP., BU.—13. So ML., SP.; BU. 31190

مرهمه [مرابه الله المراهم على المراهم الله المراهم الله المراهم المر

راهاهاها بر هماهاها المهامكا الهمامكا الهماها الله مهامها المهامها المهامكا الهمامكا المهامكا المهامك

म्म तिट । हिंग्से क्रिमिक कार्राक कार्राक काराते तामाते काराते वारा के कार्य के कार्य के कार्य कार कार्य का

אף וגאוט האוומל בי ואך כא החתאו אף נוט האוומל בי הפון החליחה החתל החתאו אף בי אני החתל החתו אף בי הפון החלוחל בי הפון החליחה ב הפון בי הפון החלוחל בי הפון בי הפו

110 (my i 169mm [4] mmënmm [4] 6002mm më olimi o

^{-9.} L. 3y; BU. 43r — 10. BU. 1909110

—11. BU., SP. 418v; L. 4148v; PB. 6148v 1902 — 12. L. 1902; the rest 19020 — 13. L. 3yr6; the rest 3r6—14. L. 2141
—15. Asin-i-tápté.—16. BU., PB. have 19 31—17. L., NM. 2510 — 18. in L.; in NM., SP., PB.

هاه مهماري [مرد ياهم مهمر شن ماهماره مهرامره على المراكمري ... مع هم ملهماره و دور راما عملا على المراكمري ... على المراكم ... على المراكمري ... على المراكم ... على المر

ं क्षणाम् । द्वाम में भारता मां भारता विद्या निकार क्षणाम् । द्विणाम् । क्षणाम् विद्याम् विद्याम् विद्याम् विद्याम् विद्याम् विद्याम् विद्याम क्षणाम् विद्याम क्षणाम् विद्याम क्षणाम् विद्याम क्षणाम् विद्याम विद्याम क्षणाम् विद्याम क्षणाम विद्याम विद्याम

ت المماع مامه الهرامك :. المراها عن مامه مه الهرامك :. الماماع مامه مهراها الهرامك المراها المراها المراها المراها المراها المراها والمان عن المراها المراها والمان عن المراها والمان عن المراها والمراها والمراها والمراها والمراها المراها ماها المراها ماها المراها المراه

किराय १ ६७ मा क्षा को का स्टा ता स्वा का स्वा का स्वा का का अधिक का स्वा का स्व का स्

1. โร in all.—2. L., BU. เป็นคุโมหุบ
—3. BU. คากรุ่ —4. BU., PB., ED.
คะคา —5. Om. in BU.—6. L., BU.
ในคุโมหุบ —7. SP. คะพะพบ—8. คะที่ ของ
உ และพร up to คะกรุ่น โอเบ om. in all.
—9. ๑ ๒ in L.—10. ๑๑ in L., BU.,
SP.—11. L. ๑๖; BU. พ๖๖—12. L. ภาษร;
BU., SP. ๑๕ —13. SP. เป็นหูวะ—

14. All בל אייני. Here בל seems to be the literal rendering of the final. ישינו in the Av. expression בּנְרָשִּישׁיִן אַרָּיִייִּשִּׁיִין BU. om. אַרְשִּישׁיִן —15. L., NM. have בּל —16. BU., L., SP. בּרְיִייִּשִּׁיִין; NM. בּרְייִינִישִּׁייִי; better שִּייִּשִּׁיִייִי in PB., RB.— PB. בּרִייִּשׁיִּשׁי —18. All om. בַּייִי

مريا [در ماده او على الماده عبي جاملا الحاء الماده المادة الماد

mm elonen and, [and Hy, gem and dillia]. and shopeafor [all flat] 24 anolageal lang, 15 15 atm anacodi) pr 12 and ala [all anolage 1 agond 11 pr 12 and anacodi) pr 12 and and and and and and all [all

^{1.} ML., BU. om. هَ وَ كُو ــــ2. L., BU. | —4. BU. adds عاا عن المنافر المنافر إلى المنافر ال

ियंत्रे से एवट्यपर छट्यपर १५७०१ मार्प : भर्दर प्रभूकार पर्मकार لهوج رايد مانواسلام رسم سر واند رايد لهوج مر مرسوال ا شع ماد كا مواه ماد كا راهم ماهام الما ماد كاد كا مورام مداماته الله راه م موراما رسد ادمه مدالع بد دامه رمه کاه مادورمد شم دار هورام ، هورام ا رسد که صدادی شم हर में तुमे हकेम्पर कर्ताक कर्तावा। हा हर देमा क्याह्य : मैंव के सत्याका । निम् निम् मिन मेरे तहां त्या हा। तुम हथ्यत हा। ماس جمامها ااس مولائ سه داس ماده سوح مورث ماركا الح والماداراء السد ادوب فراج سع مهرون والدد المراج س والسد والمد والمراج المراج ال مدادی عیا جداد : چاه الم. مدادی بیلی مدوری مدر و کی به אלש המשמעל ווה הקנום, החשווו ווה ומשומש הל האו הוה מותה מותה הוה המותה הוא الحراميدا داما سمي مسرد ماهد داما معرام سلم ماهد سه ماد المهمالي المالة الممالة معرف موراها السور المراهما المراهم المراهما المراهما المراهما المراهما المراهما المراهما المراهم المراهما المراهما المراهما المراهما المراهما المراهم ا कार कि अंतु कि निया विवा विवा विवा कि के कि कि कि कि कि कि कि कि विवा कि कि विवा कि कि कि कि कि कि कि कि कि कि

رسدر العلام سوعالا صدادي صما حراص حرام وعدم ورس علم اردس وما موماد مروس المام رس عددها العاد علم والمال المال ال العاد عبي المعارة ا مامه رس صداله ب علم التمينا د ومحاسا رام مع معمد موصاده راما الماء المامك مسمم المحمد الم कित कि : सिर्वास्ता 15 किता विका किया के कि कि किया का किया किया किया م الى ا الما الحما الما والي مد الحمام أو المالممان بي ملم فراه رك ر اسرا مدويها الع العرب كر كريها العالم المركوب مراسد भि। है। त्यान्मा : मैंक दुर्मा अ त काल ति हात्त्वे त्या ६६६ וות וחשאוש גאום מנחהש ונקחוו וות המווש של חרך ונמו رسدر صدادی مای ما احسد افسام رسدر مدامادی: ان میشامسدها يراهم سر شم فهد اله اصحابهام دعد دار في راس مادهادا الم ال الله مه مع و ماده وصدوره به صدي ادرام. مصدوري داداد فرس ج. که مها. و بولالهد. ادود د اورد سرم دارا

त्त्र तत्त्रा सत्त्रामा कि तर्त्या तत्त्र ता धार पत्ति सत्ति مدالمان کلاهم مله ا ملهام ورد م ددهما رسه احدولا שוו נושושאו ו שוובשאו וובשיקעל שוו בי שטהשישי ב פושף שישישי וש स्वा। हा भारत के प्रमुख्या स्वापन के प्राप्त के प्रमुख्या के प्राप्त के मान

1. L., SP. 15; BU. 16"; ED., PB. ally -2. alle in PB. for ff ile in L., SP., BU. - 3. So L., PB., ED.; in BU., SP.-4. L., BU. 1016"; SP. 101 ; 1016" in PB., BH. - 5. BU. om. יושושו וצ שלו ה וצי פישי -6. Om. in BU.-7. So L., BU.; SP. wie-8. Kerm barû vashtamûnêd; om. in L., SP. -9. L., BU. 10 = Mayreull; SP. OFFICE ; ED., PB., RB., NM. -14. L., BU. remod; SP. remor

ופטאיטץ פעל-10. So L.; BU. ביל אל און איטי 11) 12 Julous -11. This Av. citation. is followed by a Pahlavi version in BH., ED., RB. ביות ב שלנו פושו שוו אל ווים ואל كيد ولاه ، الج العسمة سيوم وفي الح العمرة العمرة The Avesta declares: - "He who conceals in the earth the body of a deceased pious person." -12. All no 1 -13. So L.; BU. באוני; SP., PB. ביאון Sp., PB. ביאון

שי הל הוו פוש ווינה לוד וחלים ב הרק ב המהל הוא המו המו המו האורטל החל הוו המש הווחל החלים הוו המש הי הווחל החלים הווחל הווחל החלים הווחל החלים הווחל החלים הווחל החלים הווחל החלים הווחל הווחל החלים הווחל הווחל

नाम के किलाल व्हल्ममा येलालला हम र देश र जनव्यमा भे नाम سے ثرج الد دورج وامار اراد اور مدر محرور سو سوم على موالماد निरंधिक, 12 स्तिमिता, वर्ताकि में धाक्ते : क्षिपात्य तम्तिरितिक آس سرس فه وبروم الراس سرس¹¹ فيرد سويد ومودر لوم يد المرسدا موسع في مع الرسد مرسد الله مرميرام سع مرسادلم م المسرا موسع في محالي من المراع السر موسع المال ا ما سكادد ما الديم س عروومد كه سمع حدم رام د الم سرس لس سروج الحاجية سع مروع کم نه کی سرا د وروج اراس الس سوروج حدم فران المالي : وعاداري العسوء الاسلم ليروي من العس العس المسامع المس موسع المال الس الله المس مديم المع سر المراس ا (موس الح عمد المعدمة المد الرورة شر واهد] . وعماله حد د ממחפות למנו נותה ב שרב פמו [תב נמש בי המשה קרד המש הרואי ומא]. فهروره کو د مدورهم، هزامورمد رسی از رسد د فلمر سد فعرد

om. in BU., PB., ED.—13. Om. in BU.
—14. 16 10 in PB.; L., BU., SP. em

60 — 15. BU. 3111011—— 16. Generally

10 nôsâê in the old MSS.—17. L.

31110111—18. Om. in BU.—19. BU. 31;

ED. 61 32—20. L., BU. 19—21. So L.,

PB.; BU., SP. 10. 16.—22. ED. 4110

^{1.} ED. adds 1011 51 4.5 -0.111 1010 6 22 102 2 2 2 2. Amat 'if.'—3. So L., SP.; BU., PB., ED. 27 —4. ED. 61170—5. Om. in BU.—6. Om. in BU.—7. ED. 66 —8. PB. adds 16 6 102 —9. So PB.; L. 12111 100 10 2 2 2 2 11. So L.; SP., BU. 27 —11.

عبرًا الوماد: من المحمدة المحامدة المعاممة المسلم عدمك المرادة المحمدة المعادمة الم

બાઇમા (ગિમસ્મા : મેર્સ માર્ટ ત્રિલમ્પા પ્રાપ્તિમાં કાલ ક્ષ્મિત્રમાં કાલ કુલ્લમાં પ્રાપ્તિમાં કુલ્લમાં કુલા કુલ્લમાં સુલમાં સુલમાં કુલા કુલ્લમાં સુલમાં સુલમાં કુલમાં કુલમા કુલમાં કુલમાં કુલમાં કુલમાં કુલમાં કુલમાં કુલમાં કુલમાં કુલમા

اها الم سدّه مدااته الم المددم المالية المالي

^{1.} PB., ED. & —2. L., BU., SP. 31—3. PB. ****—4. So L.; PB. ***

*** ED. & —5. BU. ***

*** ED. *** —5. BU. ***

*** PB. ***

*** avin, ângûn; PB., ED. ***

ED. ***—8. So L., BU.; SP. om.—9. L.,

BU., PB., """ SP. "" 10. So L., BU., PB.; SP. "" -11. 6185 in ML.; BU. 61815 1-12. L., BU. 440044; SP. 440044; SP. 440044; SP. 440044; PB. 44000-14. BU. 6145 -15. Mostly renifo—16. L., PB. have 1403110, which is wanting in SP., BU.

ها همهمس و داهد جدمس الكامك به شم الده ال الله همه اه ن مدهدود ماده من المحدوم الله المحدود من سوفيدا شم اله الح المدويدم معلاهم ا مدكرة ددكافسا شم الس اح هارطمودهم معادها: داس کوم ها نهم د اهمها ها ווט וועט מעניטיל ענואוואו עטר בין יושטאו שטר פלעני שוו ווט سعادا والم الم مع ومعالم والمال والمال الله وال בבלוכא ישרנשוו ששר כאוב לע פוו כאב ישרניאו י שיער יופים ע دالد کد مدول دا ا فری د اله میا میان میل مراز ما ما مال مال مال مال באנשאוו הראוסאו .. האחתה הופט תר ווה אם כא הקתר 1 कार्तिकरक्तिक ति मेक्साक है में मेक्साक, न कुट्टुल्मा लक् ساسه سعداد تروم س که روسادی واردی سه مارس سام اح ق م د دادم ا لس وهرمارم ن طوره سدر مر الوسور ، و ترتوسوه نده هو دواس اع المحمد والحراف س دون ساا بول سر موان مهرداددساليوى وسيسوددرايدى ن يهجاب سورسيس سورس : 16m egals

^{1.} So BU., SP.; L. om. -2. PB. wolder -3. Om. in PB.-4. Om. in ML., EU.-5. SP., PB. add --6. So ML., BU.; SP. PB., ED. 3. 7. ML. 1823 - 69-8. All 3. -9. All

عماره هادوم الن

FARGARD IV.

ال المادي المرابع المربع ال

कितम हैता है था ते से प्रत केष्ट्र में हिति हैता है।

عام و و و و مام د سوم مروب المحروب الم عمار د رو کا همه سهد های اوران د شم الد ورای داده. وسل ما ماداد على بروم سرمك سوس سر سر مدادا كرام المحالية اسع مسرك سرس بهااانه عن فانعال كد د اوا تراصيرا [مراصم त्ति दिवे पत् तिवेश तक त्यवन द्वात तिवेश : धिक्या विका سط راعه سسم باهما معه مكه سي سسمه ورد م دادها المام عن المام على المام المام المام و مام المام سه نوع سدهارد م دادهس نوهم ما که د سسدهارد م والعام سي ثري سعوالد والد واها تروم المروم على والما تروم المروبة همه عدس [س دمام] ، ممنع دمار عدس [ور دمر] .. ادید [سراد] ن مدمن کوس کوس ادید اظ م ماد ادم عمد م اظ ادم محمد د عمد الإدم على المرادي المرام المرادي [سع الحمد الله الماري المرادي الم ्राध्या न्यक क्षेत्र न्यक्ता । अर्था र

^{1.} Om. in BU., ML.; Ire read yavar, as in the phrase pavan zak yavari amat on that occasion when, which occurs in a Sasanian Inscription at Persepolis.

^{-2.} Om. in BU., ML.-3. in all

^{—4.} Om. in L.; SP. цэмэ —5. So L.; SP. Энээ

هاده عامر وی [سه رسام ها سامهدادی] .. هاده محدری [حد انز محدسا .. محمد محدسه مامو ما درادمدا مارهدادی] .. محمد محدسه مامو مامه [سه رسام مارها المامه علم] ا انز محدسه مامو ها درادمدا هاده محدری [سه رساسه مامه المامه محدر هاده ومامه محدر محده المامه المام

^{1.} איי in most of the MSS.—2. So in L.; SP. only אייטור —3. Om in L.; Vide § 3,—4. L. generally אייטור פון אייטור אייטור אייטור פון אייטור אי

المرح و و و و و و الله سر الا و و و و المامه الم مهما الله و و و المامه و الله الله و المامه و المامه

المعروميما عيد الآو [سه سرسراح مده الم مدمانمدا]. ممال سه سرسراح ۱۱۱ مها مالهممم الح دانماد د عمدا ۱۱۱ هو ورکمهم سرکمرامه د انز بحست. همه يدهم همدا ۱۱۱ هو ورکمهم د انز بحست. همه يدهم همدا ۱۱۱ هو ورکمهم د انز بحست مهدو المحمدا

عن الله ولم مهم الم مهمها مهم الم مهمها مهم الم مهمها الله والمهما والمهما الله والمهما والمهما

اله احرادی مماه مده اله ای مراه مراه از به به مداهمان اله المراه به براه مداهمان اله ماه مده الله ماه مده ماه مره الله ماه برد الماهمان به المراهمان به المراهما

^{1.} So L.; BU. אוני און; SP. אוניו—2. Meaning 'Hell;' perhaps און לאון

m m s a m m s on the same of som and som in the man and the mode the man and the some the man some the some the

effect lasts for nine successive heads of the family or generations—6. Most of the MSS. 1701170-10 the MSS

^{1.} SP. 10^{5} 10^{4} $10^{$

مراسه وراس مراه ۱۱۵ عبل کرمس عبل کرم سده ا هما ا عبل مراس الله ما مراس به مراس به مراس الله مراس به م

क्याति किया कामितिकते, ता ता के तकित ताके के वालात ताके कामित ता कियात कामित ता कियात कामित ता कियात कामित कामित वा कियात कामित कामि

18 فرجه و د درجهم عن المحران ما اله دراس

^{1.} ML. موالی به الماله به

عاملا ارده ا مهما و سر در در مها بن عاملاء من المام عاملاه من مرها المن عاملاه من عاملاه من عاملاه من عاملاه من عاملاه من عاملاه من المام و ماملاه من عاملاه من المام و ماملاه من المام و ماملاه و در المام و مامل و در در المام و مامل و در در المام و مامل و در در المام و در در المام و در المام و در المام و در در المام و در المام و در المام و در در المام و در در المام و در

तता तामेश तार वर्तमां क्ष्में त्या भी द्रमात भी द्रमात क्ष्में द्रमा वता । क्ष्में द्रमात क्ष्में द्रमात व्या तामा कर्ता वर्तमा व्या वर्तमा व्या वर्तमा व्या वर्तमा व्या वर्तमा व्या वर्तमा क्ष्में द्रमा वर्ता व

من برا [سام الم المان المان

ال في السر الدر الماري على المرادان مع الد الدلد الم سري الماري الماري

مراسه و ۱۹ عن عامده عن عامدا مده ا مده ا مده و مراسة و المراد عن عامده عن عامدا درها مده و المراد عن عامده عن عامدا درها مدها و مراسة و مراسة

^{1.} L. omits -2. All MSS, abridge the passages in parentheses.

ताता तामि क्षेत्र क्ष

مامع المربع فرمسه وساء من المربع على المربع المامه المربع المامه المربع المامه المربع المامه المربع المامه الم المومع [سع السا المامه المامه من المامه المربع المربع المامه المامه السع السع السع السع المامه المام

مره مرها د دره مرس د دره مرس الله مرس الله الله الله مرس الله مر

مه هرامه درد ۱۱۵ من مرام درد ۱۱۵ من مرامد بن مرامد است است استهار رد استهار است استهار رد استهار رد استهار رد استهار رد استها استهار رد استهار استهار رد استهار رد استهار رد استهار رد استهار رد استهار رد استها استهار رد استهار استهار رد استهار استهار رد استهار رد استهار رد استهار استهار استهار استهار استهار استهار رد استهار استهار رد استهار استهار رد استهار استهار رد استهار

last line of Fargard VIII; and other MSS. abridge the text of §§ 26-28, which is the same as that of §§ 22-24, merely omitting the lowest grade of penalty. The abridged text is enclosed in parentheses.

אטאו הרום החישון בריל בקחמשלה .. הושוש ברים ווו אל בחמח אל

- 30 (كريم با الماه ا الماه الما

- .(क्रीटक्टिक्ट क्रिका गाम १८०० क्षिक्ट क्रिका गाम १८०० मा १८०० क्षिक्ट क्ष्म गाम १८०० क्ष्म जाम १८०० मा १८०० मा १८०० मा १८०० मा १८०० मा १८०० क्ष्म जाम १८०० मा १८०० मा १८०० मा १८०० मा १८०० क्ष्म मा १८०० मा १८० मा १८० मा १८० मा १८०

abridged in most MSS. In very inca were in the MSS., the we is merely the first

word of the full translation ver wo *fpr, and ver wa ('as aforesaid') is the formula of abridgement.

अभिक भी अभिष मत्ता तम्भी महि कार्यात्विक मेर्

- उसे दिभात औ दिग्मा नाता नात्मी लाक व्यक्तिक्ती. उसे दिभा नाता नाति एक व्यक्तिक्ती: दुर्ग्य क्ति हा। असे दिभाकि दिभा नाता नाति कि व्यक्तिक्ती: दुर्भ्य कि हा। असे दिभाकि नाति को के के नाति कि व्यक्तिक्ति कि हिल्ला के कि विश्वा कि उद में के के कि ना मा मा दिन्दा के कि ना कि कि ना कि उस में के कि कि ना मा मा दिन्दा के कि ना कि कि ना कि कि ना कि उस में के कि कि ना मा मा दिन्दा कि ना कि कि ना कि कि ना कि कि ना कि ना कि ना कि ना कि ना कि कि ना कि कि ना कि ना कि कि ना कि कि ना कि कि ना कि कि ना कि
- Andre the Sant accol and place afand fult).

 Andre the sant accol and a long the accol and along the the cold and along ..

 Chal [me per bagan ellahad da long and along the cold se
- مرا سل عدمانه [رقم هاي ومدر الله مها الح ما الح ما الح ما الح ما الم ما الم ما الم ما الم ما الم ما الم ما الم

दिनमा नता निक्षित क्षेत्र क्ष

حاصده عن جامع المسعد سه ۱۱۵ حد الم ماماروليم الله المامار الماع المامارة ا

جر المام المعالم المام المام

عامله عبئ حاملا مده ما ماها والماها مراها الماها مراها عبئ الماهم مله الماهم الماهم مدائما الماهم الماهم مدائما الماهم الماهم مدائما الماهم الماهم مدائما الماهم مدائما الماهم مدائما الماهم مدائما الماهم ا

^{1.} The old folios of ML. and BU. are missing from this point to Fargard V, 4.—2. Reso disht "a span of 10 finger-

breadths" (about $7\frac{1}{2}$ inches), span of thumb and middle finger; Av. dishti

ما حد مدرسده هام الموردسمة [101 و و و الماراة و بها] .. الماراة مله علامار و الماراة و الماراة مله مارسة من الماراة من الماراة من الماراة من الماراة من الماراة الما

1. ישוו דיף in SP., ED., BU. (At this point the folios of BU. are modern.) I cannot see how the Av. hāmō. shkyaothna could mean ישוו דיף. It might be ישוו דיף סד ישווד, א being sometimes written like די in old MSS.

Better ישוואף סד ישוואף —2. SP. איף —3. For אוף —4. SP. של ישלים 5. SP. של —6. So in SP.; PB. איל ישלים It refers to the sin called khūr; perhaps

ههاي ماسر مسمكوران اسم الماء الماء ماسر كامهامان على الراق الماء الماء

લ્ફી દ્વિમેતા કુ તેમાં ત્યાલોમાં દ્વિમેતએ તિસાલિતએ ઝમ્મેલભાદમાં .. તમાર મુને ભા વૃદ્ધ મેતમ તિસાલિતએ ઝમ્મેલભાદમાં તમાન મે પુર ત મેત્રે ! મિલ્મેલમાં તમાન મે પુર ત મેત્રે ! મિલ્મેલમાં તમાન તમાર વિતા મેન્સે લાં કે કાં મેતમાં તમાન તમાર વિતા માત્રે માત્રે માત્રે મેન્સેલમાં તામાં તમાર વિતા માત્રે મેન્સેલમાં તામાં તમાર વિતા માત્રે માત્રે મેને મેને માત્રે મિલ્મેલમાં તમાર માત્રે માત્રે મેને માત્રે મિલ્મેલમાં તમાર માત્રે માત્રે મેને માત્રે મેને ! તમાર મેને મેને તમાર માત્રે માત્રે મેને માત્રે મેને માત્રે મેને ! તમારે ! તમાર મેને મેને ! તમારે ! તમારે ! તમારે ! તમારે ! તમારે ! તમારે મેને મેને ! તમારે ! તમારે ! તમારે ! તમારે ! તમારે મેને ! તમારે ! ત

של הוות בשל של הוות [הריף הך של ווו ו הריף הא הוות במחשה של ווות במחשה של הוות במחשה במחשה

الم المان [ما رامه] كد نه اه العملي على كد د المان كد نه المان المان المان كد نه المان كلا المان كل المان المان

विकार के किएम राज्या भाम जाप देश के दे कि 48

^{1.} For --- -2. PB. פֿרָר -3. SP. | SP. -- בּזְר בּג אָר -8. PB., SP. פֿרָר -4. So PB.; SP. בּזְר -5. PB. | -9. SP. בּזֶר -10. SP. adds וֹאָל -- פֿרָר -6. So SP.; PB. וייט -7. PB., | 11. SP. בּזוּר ייט -12. SP. בְּזַר יִיט יִי

مرااها، مده الله المادا المادان المادان الله الله الله المادان المادا

درارد الی مامهای ای ماه هما هر اله اله ماه هما هما هما هما هما اله اله اله ماه هما اله اله ماه هما الهما و اله

^{1.} SP. adds -2. SP. -2. SP. -2. SP. -3. PB., NM. -3. PB., adds -3. PB., ED. om. -4. Modern folios of BU. are defective. Modern folios of L. insert ipout; PB. adds -2 ipout -2 insert ipout; PB. 36pout

اله في الو الى مصلى و ماه جه ع حد د در الله الم مطمومه و اله الله مصلى و ماه عن ع حد د در الله الله مطمومه و الله الله مصلى و الله الله ماها الله مصلى و الله الله ماها الله ما

مه همه مهد المادام من المادام من المادم الم

مهرستان مدعمه همهر به معهمه مده ما الماله ملاهس ربها .. [ال ها الهمام همهمه همهم الماله ملاهس ربها .. [ال ها الهمامه به على حاصلا سده الماله الماله الماله سسرح ولما الماله على الماله الماله

^{1.} PB. 31000 -2. SP. Que - 3. In all the old MSS., but are given in §

Perhaps for 1040 . cd; PB. 10-0001
4. The following nine words are omitted

PB. 101001 1f following nine words are omitted

: ॥ भारतित

FARGARD V.

و مع مد تراه مرسید سه لد کد د دارس دولارو الد کد د اسد دولارو الد کد د کست دولارو الد کد د کست دولارو الد کد د کست دولارو الد المراه اله المراه الله المراه المراه الله المراه الله المراه الله المراه الله المراه الله المراه الله المراه المرا

عباً برع عام المؤرمة : عرد وهما المردعه المددعه الحراسا المهم المراسا المهم المهم المهم المردعه المردع المهم المردعه المردع المهم المردع المهم المردع ال

مادار برام حد ما احسه اعمامه المسه دولما ما حد ما اعمامه المسه المسهم المسهم و معادمه و المسهم و المس

1. So PB., ED., RB, SP.; BU. om. עולש רפין עולש או; ML. om. פין ML. om. פין ML., SP.; PB., ED. פין אונט אורים אור

العصرارة ا كد عد العمم على فعد الممادة ا كد عد الما على العما مع मुंह कि निक्तित । का अप । हिंग्या ह हुत्या । हा मानिक वा मिल हो مرسانها اح الح فر د وره مدالمانه مدم اهس عبل ملامانه שונף של שישיאו נוש שוו שלבטר לבטשוני שיח שומשיות مامامردساء الله حد ما فراهم مل برام مدالمان على حد شام المروان المرورة والمرورة المرورة المرو مه ال عروم رده مهمام مدرهم به المهم الله المادي المادي मा रे क्या में तुकााका दिक्त ना ति परिय ति ति ति हैं हैं। नि مه ارد سر دین مری مدام اری سر سامه مدام پیزیمده در دری مرد مرد اما يادمراكا كم ماديد عور على دولماداك مومه احس عبل رس क्रमेगाक के का कार्या के के कार्या مدمد الله المانمدا شام رس مصمل ودي .. مد شام بدريدام प्रामात्रा कि । ति के किया के निर्मा कि निर्मा है हिला الساور واسع في .. سرم مد سرد کش مهمداری سرم سود کد د موسد مامه ملام رس ملمه اه دار مااه الله ماهم بي ماهده بع नि रिक कामाल में हि ने क्रियाका मिन हक्त में الح سمعة مكفااها مر ردم : شم به الآ الله بحماله شمة निष्णायन हिमान है. हिमानिहार हिमानहेर : दे क्या मिन हि مام و ملك المن ما ما ما ما المراما الم ما الم ما الم الم المناها الما المناها سام نه جام و د موس مورو سام کس ساده کادمد دورد واسری فی. िर्णाणक्रीर. टिक्नियेट : त्रंतिभेतत्ते प्रिक क्रिक्ति विष्

^{1.} ML., BU., SP. 3111001; PB. adds
31101 1070 1f 34001—2. So PB., ED.;
ML., BU., SP. 10101—3. ML., BU. 11001
1179 1010—4. So PB., RB.; ML., BU.,

SP. 1010 (10 - 5. So ML., BU., SP.; ED., NM., PB. 3 o - 6. ML., BU. - 7.

All 1101 121 - 8. Most MSS. 10-00-9.

PB., ED. om.—10. ML., BU. 101 141100

و موهد توهی مرموس سه لند کو د دراس راهی اند کو د کسه درامی از ایمان اند کو د کسه درامی از ایمان اند کو د کسه درامی از ایمان اند ایمان اند که د کسه درامی از ایمان اند ایمان ایمان اندان ایمان ایمان اندان ایمان ایم

^{1.} Mod. Pers. (1); PB., ED. לעיט -4. So PB.; ML, BU., SP. rás –2. PB., ED. (1801 –3. So BU., SP.; ML, BU. ארטי איז (obscure;) PB. (obscure;) PB. (obscure;) PB. (obscure;) PB.

م داوی المامه احس ۱ مل و و و امزارد. مردها المحمد المحمد الم مهار المهار و هراندها و المحمد المحمد

[شرع کم معروصه و وی سود در سری در کم روس دورلی در مسری در ولسطه الله عدد وسدسساس كيها (سلم سديه به كو كوس من دريسمسا ع سهدر الوظوما بمادر ما مادو سر مراس سد سلم الح عمه قد معاد (اکر لوادی سعد او سر سال: والد رسال اوا مد ولام الركوادم موجد والد الدل سد من موال الدوليسور موجد الدل د न के के के के कि कि ति में कि कि लिए हिंदि में है। अपिर שיששוו פעל ליש פוו ושפנטב ו פישעטעים שני לע ाध्तिका मेल हा। तह वित्या साति के हात कियाक वित צב טמיר טירנימוש שיחשי נויש חונימו וטשוו יפיש יישי נויש المعابدا علم اله ما الما الماما المعاد معد على الما المماد ممد ما عرق و الدي موس العسد الله دورامه المها المهاال مهاالم في الم شمم م عمد اله دورام معدر مدم مامارد داهد .. عم اوا من الافتها المه المرعمة هامه معمالها الدس كه مامه مدالماله عمام اله مالما المما ممه مه اله وورايما عم اله لد مارس المصال سعد العسد هذا دولمالما فه سع لهذا اعدولهما صراري ما في المد لم المراد : لوعد تروم س ليدا مع المرادي ما الم عادة في الس عدال العسر الح عمد العالم العمد العمالية الى ادوس دورادهم بي دورو يداوم س معدم الى شور دانه هممامه الد له جهانه عن اوا سعدا الله در دراهم مورد ياهم المد

^{1.} SP., PB. مِن ١-2. PB., ED. مورون عنا _3. PB., ED. مورون _4. So PB.; ED. مورون _4. So PB.; ED. مورون _4.

ادّ مها ا هاج او ا شرمه ا شمسه ا جدامها، ها الم همد هاا ادّ مها ا ها المام مهد هاا شما ا المام الله عاد ها المام بي أ

والعلان ماس كد الموصد كيومد لسد راويمام ساياالها سعد سول में कि भिकारिक में दर अपह लिकार कार्यार अपत्रे. महत्त्रमें מאטיים יו בנת אין נלטמש ערולונט בנת פון טויחחרנת فرمار راس مهمهره ب ماددی. مراه درخ. کریس صلی ایلی ب سومه الان المركوم مد ومداام ملم مد ومدر ومداري ب سدم. سراواح ללעופיליניטיניסי יי עשר מיינטר שיין נלטאים עוויווים פוו פלעלו ماسهم وهد مدة العلم على المالم المالم المراد سراع المدهوع المسدرات سور مع به الدر المرابع . . دراس سام مه نوا مها د دراس سر موسع में के ना कि ती है। की में के निकाल है निक कि ना कि निकाल में مارسا داماد سع دور کدم فرام د رئی ساس س دموسالها س فرم اله دارد] ..

ما في ما د قدمه د مده مي ميد الله ميدورون ميم الما والم الم الهم الم الروائط المهما المعملا [مم مم مما المعملا [مم مم مما المعالم المعملات المحملات المحملا عمرا [الحم الس س يو ود س الدس الوسود الحاصما كا عدد مرااس معد مهومه و سرسه ومه لسلس سرس وسرارد و الهم ليودهمان

المامه وماد د الما رقدها به مم يناهم سلمه سه ماد حد رس شم دی الحمالات، و فرو و المامة الممار المحمال عن محمد المحاد المحادث وسم المحادث المح ملك هاره وهر [مستمم ردي هرام مدار الما ما مدام المارك

1. Sij vidákhtan in ML, BU.; SP. | same expression thrice -4. PB. بر ML., BU. "-5. ML. 14914-6. ML., BU. 17741 17005; SP. and PB. 700" 14651

וופיוטים; PB. וופיוטי—2. שטו די once in ML., BU.-3. ML., BU. 1949w; SP. 714 47 twice; PB. repeats the

ماه المادم :. ماه الريد المادما المادما المادما المادما الوا المادما الوزاما المادما المادما

१७२ १ मण्या प्राप्त के के विषे भे कत्यार तिकार रिकार

र र ता विद्येष र नमका किस्तर रह के स्वर् ः कानमन اله م سر شهر که واله واله و کورووسرو اله اله واله و کردووسرو رسه مه ما او ما ماد موز داق مراهاس مامهداماد او ما در المادة الا والمد والله والم الله المام المولاد المام المولاد ر الحرا مصر إو طه اله عمد همعمم التوادي المم موراما مل سودمه به شم مه دورامه درس اله اجمدهمدا ۱۱۹ مر وراس وي دوكران الله الله مدهماه وراس الهما والركاد ति १७) : अन्यानी प्रतिक ति निर्मात के विवासि ।। किन भि المسكومة رادمي اله الماميد المديمين أس الماميد الم راس موس مه مهمام ال الله الله مه مهمام سمه ۱۱۱ ملامه احس الخمام مم مداماً المان على مرا احس الحما لالما الع هذا اله ال क्तें संथा। मत्तर्दा है। क्याकि कालात् है। क्याकि कुट्टिली लि مهدانی به شم سر احس الحسمة مك رسد مدالمانها الع مدهااا الع .. (The thick colling making for the jag) The thick سهداد عرادد سیس ۱۱۱ که و روسه (دولارو) مرادواسلوسر ه ا دامه همصمر و يشهار ۱۹۱ جمه د صفادها كالالك] ..

هرامهداما رامه درمه المر [۱۱۱ مرد رام مرد الهرام على المرد الهرام المرد الهرام المرد الهرام المرد ال

BU., SP. -643 -7. The following 8 words are wanting in ML., BU.-8. mivūk-4 'a fang,' 'a tooth' -9. ML, BU., SP. 31004 ' Trove 484; PB. -80 from -10. ML., BU. 18200

Syn Angeneral Allies] 1200al 1311 notal 1310 12 ph angeneral Allies] 1200al 1311 notal 1310 12 ph angeneral Allies] 1200al 1311 notal [lem 16al nost and all nost 15 al ansternt of the fe st and an east 15 al fe st and east 15 al fe st and

امع ا سر [اها سمسهد سه سكاناكي جراف هما رد موهد المامال ومع المادام لمع المادام المع المادام المع المادام المع المادام المعادات المادام الما

(3) Mugar ngg [100 of Ang, 3, 15 ga onon, on nelation of and may anoperated of the mangarant, although the mays margarant, ono of Ands, and one of anon one to get and man one of anoperated of the massar news to get and man one of the get anoperated one of the get anoperated one of the get anoperated one of the get and one of the get anoperated one of the

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1. ML. yy 5 — 2. ML. BU. om.— 3. The following 9 words are wanting in ML., BU. They are found in SP., PB., NM., ED. — 4. PB your = 5. RB. anáshkárán; ML., BU. 12 3 4 20 27 — 6. So ML., BU.; PB., SP. 25 11102 — 7. So ML., BU.— 8. ML., BU. \$\frac{1}{2}\pi\$; PB., SP. \$\frac{1}{2}\pi\$; PB., SP. \$\frac{1}{2}\pi\$; PB., SP. \$\frac{1}{2}\pi\$; PB.; ML., BU., SP. \$\frac{1}{2}\pi\$ = 9. So PB.; ML., BU., SP. \$\frac{1}{2}\pi\$ = 10. The

words well 1900 of are wanting in ML, BU., SP. They are inserted from PB.—11. ML., BU., SP. ways, read apakhshik by Darm.; better åv-khåhik;—12. For the Av. 'ffexi', a reference to the sources of the Ardvisûra—13. ML., BU. Into 1—14. ML., BU.

من افعاله من المراهد و د د المعلمة المعلمة المراهد د به المحمد المحلك المراهد د به المحمد المحلك المحمد د به المح

שלו ב התמאושה ב שוו מלימו ו מימאו ו מולימאו [ת הציניניאל. ב ב ופיען איני אולימאו [ת הציניניאל. ב ב ה ופיען איני אולימאו [ת הציניניאל. ב ב ה ופיען איני אולימאו ב או הייניניאל.

هراا [د هماه على برا المعمل ا المعمل ا المعمل و المعمل على المعمل و المعمل ا

ما العمر و به الركب ا حد د هذا ملاهم و الترويد و ما الما الترايد و ما الملك الما الترايد و ما الملك الما الترايد و الما الملك الما الترايد و الما الملك الما الترايد و الما الملك ا

رس الس المرك و و المركب المرامس المرامس و المركب المركب و المركب المرامس المرامس المركب المرامس المرام لسد لسدلسد المارام ا كده د كدمه الا كالمام الله المارام الهاام الهاام عیاد راس الهرام کی راس فیده راس فهرا کد د کدولد کس راس صواانم ا [کد د کدی سرا تراه ک سے صحوام و سراس ال براهم مع مهرام ا که الس موره سرامه الس فرا که د کدمه الس וושר שמשואל בע בבשר שרמאון ואון ואון וושרמאוטאון בער בער און און וושרמאוטאון الد وارد آ) مداها اله مد کو که الها هاديسمو کو د که الم ماهما الله مداامة [سم الله ما ودعال مدماما الله ير الما ما المام المام المام المام المام المام والمام المام אר נות הרנאת הרנאל יי תר הפאתר התוואו שי הא المسرا الماريس المر الماد الماد من الماد ا ב בלפאל פווטירו פוישי לישטי שישים ווייטי ייש פואון פמשטעים ולה מושמו [מנישו שווש : מטטעם ינפח म दिर त्याति सेव दर र वाष्ट्र त्या अद्भिता : धातता। विकेश ינפס ע פסטטטרטר ולה סופטרו עטר א עשע ווינט^{בו} पक्ष पक्ष था। एवज क्याज्या ः पत्र कि रहम ें रह र ब्रिक्री

والصرا لد واله الهجم في الم الم مراسد الأسرا لله المسيد المسلم المراسد الم المسلم المراسد المر

तात कुश तामी के सा किल ता में सुराज्या :. सीम्पिक किलमेंसा द्विशालका प्रदृष्ट र ामिक का सा का पा। सा तथ ता भी भूमे सुराज्याक :. तथ लक्षा ला द्विता हात हितामदा वात प्रद द्विशालका प्रदृष्ट र तिक तथ सा तलका तता वात कुश तामी का द्विशालका प्रदृष्ट र तिक तथ सा तलका ता वात कुश तामी के तिक्षमेंसा

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^{1.} ML., BU., SP. om. -2. ML., BU., old MSS. -4. ML., BU. om. -5. At this SP. 4. PB. 198 are for 14 in point the 129th folio is wanting in BU.

त्तामाक मा कतन् ।ता भी तुकाकाका : तिक मा होक ।ता हात द्व तीनिक का हो ।ता होत क्षा हि ।ता होत क्षा हि ।ता होत के । तिह क्षा मि हि ।ता होत के । तिह के । तिह के । तिह के ।ता होत के ।ता होत है ।ता है ।ता होत है ।ता होत है ।ता होत है ।ता है ।

त्य सा प्रकात कात क्या तामात्म सा प्रकृ कुते त्रुत्तकार्था : तिया भा त्या मी ताल प्रव तामीत्म तिया मी त्रित्तकार्था : तिया भा तत्या मी ताल क्या तामीति व्यक्तिसी दुर्ग्य त तिया भा वित्तक क्या तामीति व्यक्तिसी दुर्ग्य त्रित्तकार्था : तथ तथ सा वित्तक क्या तामीति व्यक्तिसी दुर्ग्य तिया प्रव तिया प्रव तिया दुर्ग्य तिया कुत्र त्रित्तकार्था : तथ तथ सा वित्तक क्या तामीति व्यक्तिसी दुर्ग्य त्रित्तकार्था : वित्तक क्या ता वित्तक क्या तामीति व्यक्तिसी दुर्ग्य तथ व्यक्तिसी दुर्ग्य तथ व्यक्तिसी वित्तक क्या त्रित्तकार्था : वित्तक क्या त्रित्तकार्था : वित्तक क्या त्रित्तकार्था वित्तकार्था वित्तकार्य वित्तकार वित्तकार वित्तकार्य वित्तकार्य वित्तकार्य वित्

^{1.} ML., BU., SP. יוְילֹיִים — 2. ML. בּלְּבָּים — 3. ML. בּלְבָּים . — 4. ED. . — 5. ED. ווּיִנוֹעִי — 6. All יאנוּעִין — 7. So PB.; ML., BU. בייב – 8. So BU.; ML., PB. בייב ייביים .

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(ארניטיר – 8. ML., BU. שיי וְּיִישְּי – 9. So PB.; ML., BU. איים ביים – 10. ML., BU. איים – 10. ML., BU. אונים – 11. ML., BU. אונים – 12. ML., BU. אונים – 13. ML., BU. אונים – 14. ML., BU. אונים – 15. So ML., BU., PB.; SP. 25 only

^{1.} So ML., BU., SP.; PB., ED. wffiref-2. field in all, MSS., for the Av. with -3. ML., BU. if -35; SP., PB. if 55 f -35-4. ML., BU. remost; PB. remotes -5. ML., BU. remost; PB., remostique one; ED. remost acoust PB., remost; PB. reof canjed; ED. reof -7. ML., BU.

39 ता। अंतुरेक, त निक्ता अ दिने ता। दि क्रमें के क्षिया। क्षिया। क्षिया मान क्ष्में कि विकास मान क्षिया। दि क्षमें के क्षिया मान क्ष्मा। विकास मान क्षिया। दिन क्षियं कि विकास क्षिया। विकास क्ष्मा क्षिया। विकास क्ष्मा क्षिया। विकास क्ष्मा क

त्रकृतिका का में तुरुतकाक ता में तंत्रा कतता है हु भुत् तुरुतकाक ता में तंत्रा का कार्का है है भी तहीं का कार्का है है के तुरुत देशका का तहीं का कार्का है का कार्का है कार्का का कार्का कार्य कार्का कार्य कार्का कार्का कार्का कार्का कार्का कार्य कार्य

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^{1.} PB. 1 or -2. So ML., BU.; PB. -7. ML., BU. -8. ML., BU., SP. om. -9. ML., BU. of -10. So SP. om. -9. ML., BU. of -11. Most of the copies give the same expression twice, adding the words 1801, 1918 of 16

अ एट जरक तक-6्तिक-0, क्र क्राब्धात्या क्षा कथा। क्षेत्र मेत्यावा

कार स्थित के अ के दिर दिला में अ कि तिया के कि तिया के कि ति का कार के कि तिया के कि तिया के कि विवाद के विवाद के

40 موجه تروم مرسهد سه لسالمد کم کد کرمرا سد دولرادیم

الما علم الرق علم المحالالكان المعالم الما المحالالكان المحالم المحالالكان المحال المحالالكان المحالالكان المحال المحالالكان

कितमा भाताता प्रतिका तथाता क्षाति क्षा के कि कि कि कि कि कि कि कि कितमा का कितमा कि कितमा कि कितमा कितमा कितमा का कितमा कितमा

المه المس وراس المواد الما معلا ماله المراد الماه ما الماه الماه المرد الماه عاد الما

همهم مدایجان همه دراسر مکاه مراسر مک راسر امری وی مج معدمه ده همهد حد عمدان شم مک معدد راست فهمای جمع کی برام همهدد سک شم راست رهمی ماهاسرا مکاد مک ماور به استه می برای مکاده به برای مکاره استه شم مک دوران می ماهاسرا ا

^{1.} PB. adds 156 556—2. So RB., SP. 21 3 —6. ML., BU. 11823 for ED.; ML., BU., SP. 0m.—3. All 20182 relied 111823 —7. ML., BU. 318 —8. —4. ML., EU., 180111823—5. ML., BU., ML., BU., SP. 1802

פשיוו לבשן שא סוטיף לבוו י אי סליוו שוף נות שא ליוו טטיפא دولاري سر ورسد دولاروس معس ساع سعداد رس معدم دولارمدد ي علم هذا رفوها اله صرارة من اله صرااصدان وعدر رس اعددااعمدا مهی می می مورو روس فلس سی میرو سفل ۱۱ ریل اس والد والد عج کو ماده دوایادی درس ا درس که د مهدا میکمدادی موری دور ו היה של בב האה הואומא ווה מהתישוו: מין שמו ההתישו כא ה فيد ادا وعدا مدا سول لد ورده والد تروم سر مدويلسم دہے ان مہان ا کو اللہ کم سر قبع مدر کم سرس مه و و روس فلمس ۱۱۵ مرج وروس مرد ۱۱۵ . کد د لس در مرد ۱ الدالجاري سر سي مع سر في سد شام اله عد شهر مهم م سرس مده و رياس فلمرس . سايم راس مديم و وور ساس وسال مهم مهر مدار د محمد وربع سه رسله د ۱ مدمه ۱ د ادر مد د ۱ مدمه 1 (हिलका १ महिल १५ हैं तका भी तका भारत की मा कार की । महिलकों وسالد عن الله موسع والماد مدون عدالمه الله الدمه والمه פוו טוער ששווו שמווש שטו כא שיטאר מדן א תתת היפר । मिल सुला .. मेरिक तथनकत्मा तथा।। ति केमा १०-६ तमा ישיר שוו רובר יישווו שיווש בשו יש רומר יישווו שיווש واسه واجماور ما مدفي رها بلم ما داده سه احس حد وادعا بلم नंतिय में हिक्का ता। या हिल्हांच प्रमाध्य तहा ति है। ति है।

^{1.} So SP., PB., NM.; ML., BU. om.

—2. ML., BU. — — — — — — 3.

ML., BU., SP. 4°14 —; PB., NM. °14 ;

ED. 4°14 5 — 3 ° ¹7° — 4. ML., SP. om.

^{-5.} ML., BU., SP. om. -6. ML. ∞¹

^{-7.} ML., BU. 4∪10 -8. ML., BU.

اه سد ، PB ; ادن

رسر دام موران الله با ماده ودهه] .. در دام مراه الماده الماده الماد برامدار .. الملم مرز مداكات الماده الماده الماده الماده الماده الماده مرامدار .. الملم مرز مداكات الماده ال

اوشو الجامه على عددها معلى : معلمانه معلمه مهر عملا [الما الده وسه و سه او رس مهذامها السه المهم و مهره السه المهم و مهره المهم المهم و مهره و عمد السو مهم عمد له مهم و عمد مهم مهم المهم و عمد عمد مهم مهم المهم و عمد عمد و مهم المهم المرد ملاه المدو مهم مهم المدو المده و يمهم و المده و المده

ا داسه د مهران . مهرا د مهران ا مهران ا درمای د ها مهران ا هران ا هران

ور و در المراس على مراس م المراس عاد و والمراس عاد و والمراس على المراس على المراس على المراس على المراس على المراس المر

ا لو قبع م رابع د ۱۱۱ سراسیوسه او قبع م روسه ۱ دو قبع م مراسها د مداراسها ۰۰ د مداراسها ۱۰ د مداراسها ۰۰ د مداراسها ۱۰ د مداراس

^{1.} So PB., NM.; ML., BU., SP. ML., BU. 4010—4. ML., BU. ; SP., PB. 31—5. ML., BU. revis —6. ML., BU. om.

उनक्ति। त्येष्ट्रः किन ता। विश्वेद् किन तान नव्येत्वाट्ट विम्नतिम। भा नित्तं ताम प्रतिष्ट्रः किन का। तित्या तमन्त्रं तान नव्यंताट्ट विम्नतिम। भूभ द्वेतः का। विद्यंति। कुनमति विद्यति। क्ष तत्रह, िक्षेत दिवतः भूभ द्वेतः का। विद्यंति। कुनमति विद्यति। क्षाति क्षेत्रं भूभ द्वेतः का। विद्यंति। कुनमति विद्यंति। क्षेत्रं विद्यंति। क्षेत्रं विद्यंति। क्षित्रं क्षेत्रं क्षेत्यं क्षेत्रं क्षेत्रं

[سالة تروم سر مهد كرمه و كرمه در الرم كم ما ما ما الم المسمد وال ممراه ممادي او ممر مدها او سع مادها مربع الم मुक्र मेर्नेस एक एक एक क्यार क्याक वि पत कर्मामा मु ع ومعامل على عمل ملكان سر مادكان ملك والمكان ملك الملك ممل مركارو سر او مرا كملك و مركامها ب مرممهم براهم س مه ارسط و سه اه سه ساح سمه ماع شمه ماع شمه م मिं क के में हिल्ला हिला ता मान के तह के हिका हिला का मान मेंथे श्रमात् है। क्षिक्ये हिनेक्या तक ता। विका कर्मिक्या : थनमिहे عمر سد. هادر والد والد والد والمد ليوار موااله معرفون السد निरिक्षा । हैकित है। कारिकार मा कार्यका। मिरिका وبه سادی دران سام وبه ۱۱۱ راسه سلم وارس لسه امران این שוו ע עוש נוש עששטאו רוש שלאו אוו שוו לפאד ו ונשלב שוו השתיחלותון ווו שלפיה אשן לישי של אוו הפשהר ווה क्यालय केलके त्रकः मेथ में क्विं क्विंक लिल लिलात्य काल क्विंक

PB. ML, BU., SP. 1/10 mm 2/10 - 9. SP.,

M. PB. -1/4; ML, BU. 1/4-10. ML, BU.,

PB. SP. om. 1011/10 ... 31 ... -1/2/4/2 - 11.

SP. om. 1011/10 ... 31 ... -1/2/4/2 - 11.

So ML, BU., SP.; RB. -1/2/4/2 - 11.

B.; anáshkaríh—12. All 10/4/20100

مادد ا مام و رها که الماده ب مدد حد مدد سه اله الهرام ا ना कार्या हुए त्यार में तिका कारा कारात कारात कारा कर है निका ما من و با المام او شده الله معدالك سر الله مادهما .. شم حد د کراود ارده هدداری ار الها د الها که مددیدا به شا مدنی र्माहर पक तमाल का तमिल हा तमिल हा ति है निक भी काति ह الع د سالمان و لس کارورو السور العالم الله الما کو د کرورو لس मी निया की है। जिल्ला मी मिल तिया हिमा हिमा हिमा हिमा हिमा है। מאטאול ייטיב בו שטבלפטאו: ובטאו ב שונשאוו יישיטב א טאניאוו मि तक लि अलंग्या तक का विमालिया। तार्तिक मेंथ भे अलल्या। נען עטר לער שתבשתו מסה לער שרים שומחו און או שתבשתו מישר مدوم را مربع ولا مردايمه او دماي المدومة او م ملي مله مله ملمه ماكمه ع کد د ۱۱۵ سرس مه مه اصلامه اسه ع کد د مهد ع مه عله الس شئ ممر ومرو سے مع ور اورم 110 مرس محمداممدا سے مع ومصمارات

استراه هرمان بر سرمان به المامان ..

مرسون على المرسور سر مرسور مراس تركو د مرااس تركو و د مرسود المرسور سر مرسور مرسور

-9. So PB.; ML., BU. אַענטאָד ; SP. אָענטאָד ; קיי is Mod. Pers. הבּבּAv. shâmân 'a small quantity,' hence אָענטיי 'three small liquid doses'—10. ML., BU. סייו. (an error) בייין (בייין בייין ביייין בייין ביייין בייין בייין ביייין ביייין בייין בייין בייין ביייין בייין בייין בייין בייין בייין ביייין ביייין ביייין ביייין בי

^{1.} BU. 4018-2. ML., SP. 1904-3.

PB., ED. 3; ML., BU. 3-4. ML.,

BU. 0m,-5. PB. 3-6. Better PB.

19011970 3 6-7. PB., ED. 4807-8.

So SP., PB., NM.; ML., BU. om. 69-40

अाका तकिताक्षा तैक लिए हानुक क्षिताक त्याति । किक्रमाक माताका त्याति । किक्रमाक माताका त्याति । किक्रमाक माताका त्याति । किक्रमाक माताका त्याति । किक्रमाक त्याति । त्याति ।

شهم سر بسکسه د مهمه مراسد مهروکس ده همیه اماده این کرد مه همیه و مهمه و

العرامة و مراهم و جه بي المراهم و مراهم المراهم و و وراهم و المراهم و و وراهم و

^{1.} So ML., BU.—2. ML., BU. om.

—3. PB. ול – 4. PB., NM. ייניטיט —6.

5. ML., BU. אפטו; PB. אפטין —6.

So ML., BU.; PB., ED. וופטייו —7.

ML., BU. וופ ו—8. ML., BU., SP.

#לופיי —9. PB. adds שני ל פנף ייני —10. Vakhshdád (boiled) vakad súsyú pim It can be read bará ambáshtan (וופטיטייי "to supply with") í susyá

مر مدود على دم دارس سود عوا سوس مو و الله موادد المحدد ال

ال المارة ا ملكم الم حدسة عسدماها [المال المولام على المورامهام المراها الملكم المردما الملكم الملكم المردما الملكم المردما الملكم الم

عبة مكااا تاكب بحد ماا سه مرااك به المكارة هاا ينهم هاله على الم يمهم الم يده و به ملاهم المكه الح يده المكهم الح المكهم الح سرمه المكهم الح مهم ملكه الم يمهم المح مله على المراهم بها المراهم المكهم الم سرمه المكهم الم المكهم المكهم المح المكهم المح المكهم المح المكهم المح المكهم المح المكهم المحمد المحمد المحمد المكهم المحمد المكهم المحمد المح

בה שאו הוו נות בא האנש ו שוב האדים החוו הקיום התוחחום הא הוו האדים ושוב האדים החו האדים ובן האדים החו האדים וב חתרים הוו האדים וב חתרים ובן החתרים ובן בחשמו התתימו החתרים ולא בחתרים הלא וך בה האדים החתרים הלא וך ב האדים התיכאו התתימו החתרים של בקה אורים אינים וו וונשוב הוא ווו וות הארים בו החתרים וחתרים החתרים בו התיכאו וחד התיכאו החתרים בו החתרים בו החתרים החתרים בו החתרים בו התיכאו החתרים בו החתרים בו החתרים בו החתרים בו החתרים בו החתרים החתרים בו החתרים

ML., BU. מין 1—7. SP., PB. פיטי; ED. פון איז ; ML., BU. פיאטי –8. ML., BU. 3-54 —9. ML., BU. שלים –10. ML., BU. סיי

ماها ال ومداري المعلى و و الماها على الله المرد الماها المرد الماها المرد الماها المرد الماها المرد الماها الم وها الماها و الماها الماها الماها الماها الماها المراها الماها المراها الماها المراها الماها المراها و حد الماها ا

म्विरंगिया । निक्षितिकः । निक्षितिकः । महिर्मा । महर्मा । महिर्मा । महर्मा । महर्म । महर्मा । म

سعورا سمسرم رس ما موسا سع سرا المان المان

هذا مدایدا ما الماری المراد المراد الماری الما الماری الماری الماری الماری الماری الماری الماری الماری ماری الماری الماری ماری الماری الماری الماری ماری الماری الماری الماری ماری الماری الماری

^{1.} ML., SP., BU. ٣; NM., PB.

-2. PB., ED. مرسوس سر سر سر سر سر سر مر الله على -3.

ML. BU. محمده -4. All om. المحمد -5. PB.

المهاد المحادة -5. BU., BU., SP. غالم المحادة المحمد المح

هر محمد اور مهدورمه مه دوره سر رادر الله المرابع المرابع الله المرابع المرا

مه ماها الما راس الماها و د المه و مهماها : مهمان الله الماها الله الماها الله الماها الله الماها الله الماها الله الماها الماه

^{1.} ML., BU., SP. יפט ; NM. יפטל—
2. ML, BU. יפטיטיטיי here and in the following line—3. PB. adds בפטיו יטיפט

—4. ML., BU. יפטויט ; SP. יפטויט—
5. ML., BU., SP. ישטיט—6. ML., BU.

^{1950 - 7.} Most of the MSS. איי בעל - 8. PB., NM. אומ - 9. ML., BU. און - 8. 10. So ML, BU.; SP., PB. אומ - 11. So SP., PB.; ML., BU. אול איי בעל - 12. ML., BU.

محصم واللم الل

FARGARD VI.

- اله والما الماد الماد مهما ورسد دمام الما الما الماء مامام الماء الماء
- و المراج علمامه على علمام المراج المر

[س برئم کورد کو سادر کارمی را وروم در الد اکرارو سام م

جدر مدو السوا الح كامة مداياداها، ماد واسد ا هماس كامة او الح कार मी निका भी तिया क्रिया क्रिया क्रिया भी निका भी ית נות מקטיוו טאוח לנועות לנה עלוטיוו לנה צלישווטיוו עיטי عن عيم لد مع دااعدا : سم مودام ا كلامادم ماموامل المده شم مر عيم ميم من دوراه ماده الراسم دار سر الماد در مادواس المراد در مادواس المراد मुन्य र्रिट नि में ति कर्तिक कि कर्तान क्षाना कर كل المانام و مدار الله المرك ا المراج الما مكاومة العسر على ورود العمر وسر وام دوالمالمان والمكان والمكارمة देव ये त्या कि कि त्या कि कि ता कि कि त्या कि कि वि که د مرمه دلمه و اله و ۱۱ درس سي مرس ۱ ماس ۱ د د مرمه دلمه و ۱۱ درس سي مرس क्री अधा तिम होता तिम होता । त्रिक । त्रिक हो अधि । क्रिक हो अधि । क्षेत्र के अधि । سدو سراع ، وسيد الدلع سرو فريم ماذ سر باعه راعه ال عابك د डिल्मा प्रस्टिक देल में निका किया । हिल्मा १ किया । हिल्मा بردم س مادو ا برنامهده رهان سر حد سرد ماسد مدد سرم المراس مدد المراس الم می دوراد را می کود سر دار دوره دوری راس میرادی .. شم راس مولادم و السر سلاده الا ماده ودمد راس مداده سام سار سلام راسد الد سللرام سلاول دويد لسر معرارم ي سيم عنه فيدا मूर कि मित्र मह स्वास्ति ना) गुरकार मुर कि स्वास्ति ना। ना سر راس باعدانه ا کدم س س فریه کاند ورب ب سام عبل

مممد بر اله مكالم على مربع (مدر ما همه و المالك كالد ودف علم عرب الرام الما المام الما المام المام المام كاله المام كالما المام المام كالمام المام كالمام كالد गारिया है ने कि दे विभिन्न किया कार्या के कि कि कि कि कि कि कि कि मारिया ना कि हेर कि का का का की की कि कि मा कि कि अपन والدسر لد دائران او سرا او سرا ده سروان لها ا سروان مارسدو ووس و على عنوبا رسمر ما الهردما مايام الما او مصداله رمل كار ود مود كريد ليود سيدوان مواليدو كسد لرصود بيم وي اسدر الس मेकााक धान त नि । ह्याति त्यति । काक्ष्यः त्यति द्र त्यति मे الد اله المالي ماله و حد مدد سوم سوم الله المرابع .. سعوا كا من الله الله الله الله الله الكلافك بي علم فك مري المرادي नक तिमात्रा भिन्न निकात्रा भी निम्न । निम्न निमात्रा क्रमा न्त्राक्षा के न श्रे ः । मैंथिक के दिन तिन मैक्शाक्षा मैंथिक عربي رامار ام منه اله مدامان منه الها المدور ممدي . 6 באשול ב בטשו ב מפשתאטיוו מגלון יי ניש מטשוו क्ष्मा हामा । [। हा । हा । हा । हा विषया [कराया। विषय المس الس السل السي عن الله ما المس الله المس المس المسود الما المس المسلم

^{1.} Pers. — ; 'a balcony'; PB., ED.

[] — 2. ML., BU. fee — 3. ML.,

BU. j — 4. So PB., NM., ED.; ML.,

BU., SP. om.— 5. Tanhák; ML., BU.

] — 6. ML.,

BU. 4017 — 7. So ML., BU., SP.,

PB.; Pahl. najdak-i, Arabic i i a battle, 'a battle-field,'— 8. Táshak;

8 छत्यात ए हतत्या १ तत्त्वस्त्रेश्वया तम्ता : तथ्र त्वा विकार । विकार व

स्वात रिया पत्र ताका वाकामा :: स्वातिका मत्ति । तिया । मिल्या । स्वतिका । भेरित विकासतिका से स्वतिका । सेरिया । सिर्धिका । सिर्धिका । सिर्धिका । सिर्धिका । सिर्धिका ।

ाध्य तका वाकाता :.

वाकाता तामाक देवः [किताता] । देवः दामतम [कुट्टा देवत्त्वत्त्रा कालवान विवेद ० तथ भ द्र ह ति

केवे किरानि ह दिल्ला तिवान विवेद्या कालवान विवेद्या द्रित्ता द्रित्ता कालवान विवेद्या हिल्ला हिल्ला किरानि भिल्ला कुला हिल्ला हिला हिल्ला हि

^{1.} Pahl. Glossary ຜາຕົວນີ້; Pers. ເພດ ML., BU., SP. ພີ —6. BU. ກາວົວ ພູ ; excrement —2. In some MSS. the synonym ຜູ້ 'blood'—3. ML., BU. ML. ກາວົວໂຄພ—7. ML., BU., SP. ລີກ ລຽ

व्यक्षाव वामाल हें। [अवना :

سرها سهمار مه در ماسع سه مه و ۱۱۵ عبل جاملات عبل جاملاا مراب براه در ماسع سه مه و ۱۱۵ عبل جاملات عبل جاملاا

سده سهم ده وراسه وله اله عبل کاسم ده اله عبل معدد اله اله اله عبل کامدد

^{1.} ML., BU. 1982年6 31年 46 37 25 —3. ML., BU. —2. So P.E., NM.; ML, BU., SP. om.

- مرور سرای مرسی شوم سرک سے سرک اور بی جامیرہ ہوئے جامیرہ مرورہ ہوں ۔۔ مرورہ مرورہ سرای حرکہ کے سرک سے سرک اور بیانی کرمیرہ
- 22 فیجسا د توسید د سرجههم فید به به سرد برای کو سرد کو د د درارس د دارس د راس امراجه به به و جا به سرد به کو د دراس د راس د راس امراجه به به و جا به او به

- ها عدمها دامها القماع حدى إس سامان. مرها مرمها وله فارهماد مرمها مهر العس ملافي إس سام الس مرها مرمها ولك مرامها ورمان ولها . [س ملافي إس سام الس

१६ छात्रमा मा मान्य कार्या [हिन तायक प्रमाल कि हि कि कार्या कार

¹¹ words from tof ml., sp. 35 -6. PB., ED. recolef; ML., BU.

1000 lef; SP. 1000 lef -7. So PB.;

ML, BU., voltour -8. ML., BU.,

SP. relicon -9. ML. BU., SP.

ام عجمه رسد الديمام المار المارس و المي بي رابع مع الدويمسة الموكسة ور مدااها شار دار سر هاده ملوااه احسر د 6 عمد مع क्रिलिक हात त्रतीक । तर्द्रतमिक क्रानि मैंथक (१० क्रिलिं। किल्यताथा। तक मेल (१०- किल्यताला, तक लाताप्र होविर मेलक ित कालिश किन्केतावा। तिन किन्केताके तक कालान्। भात ० त्रिकातिक तिक्ष ति कुत्रिका : हुई पत्के तिक तिक्षा कारिकारिका किर्मा किर्मा किर्मा किर्मा किर्मा किर्मा سمامه وی اگرانه سمه ناا سد عیامه وی اگرانها سه اجرادی سے گاو سرکا سرائے محمد ماری کو مارو کو مارو कर्मात्ये कक तथन तथरावत्य न्त्रात्रः मैथक क प्राप्ताया हा। مرس جا المراد من المرادي المرادي المرابع من سد السور الحرام الله مدهماامال من ربلان دام كالمام مدع و المراه مدهد المراه مرهام المراها المراع ع عمد ليد مدروس سهدور دوراما الراملي مل عمد ملمامه سهاا اله ما الما م معلماما شم فرموا فرمه سراس اعدفااها سم فرموا ولام و الس دولوان الماء والله والله والموسد على العواس كم الحال ووجه راس اهماریها و موجه دار وروده این ماهادر داود مرس هار

-8. ML., BU. ๑ ゃップラウー 9. All om:
-10. ML, BU. ローロー 11. ML,
BU. ローロー 12. ML., BU, SP.
ローロー ローロー ローロー 13. Most of the MSS.
ローロー 14. ML., BU. ローロー 15.
ML., BU. ローロー 16. ML. BU.

^{1.} ML. om. w; ML. refresh—2. So ML., BU., PB.; SP. whith 110—3. Most of the MSS. iroipresh —4. So ML, BU., SP.; PB., NM. ireilreph—5. ML., BU. =—6. ML. only iroip 5,—7. Here ML., BU., SP. repeat the words reip 51 we iroif = 110 w ff

والما المالا المالة ال

1 BOMDOM! [(AMA) 1 MACHOM! [MEMOR] 3.5 BIE 1 PURON!] AME TO ECO 1 COLOR BII THEOR [100000] 30

300 (100 m 1000):

M. 200-1000 [ms pr and 200 100 fee [ms pr geon] 1

M. 200-1000 [ms pr and applied by graph of the g

त्रिका तामाक क्षेत्र का तात तक क्षेत्र का तात का तामाक ति ति ति का का ति कि का का

^{1.} ML., BU. ログログロン・ロー2. ML., BU. コープロン・マロン 一4. ML., BU., SP. エーアイマロー5. So ML., BU., PB.; SP. adds では、 3」; PB. ビジュー3. ML., BU. ロケ マザー6. PB., ED. ロマロローム

ं कित्तिमा दुर सट् मित क्या । त्रिता वा। विक्रमित विक्ता कि । विकालित विकालित विकालित । त्रितास्त्रिता विकालित विकालित । त्रितास्त्रिता विकालित मेरिकालिक मेरिका भेतिन भेति । विकालित मेरिका किन भेति का। विकालित प्रतिकाल प्रतिकाल प्रतिकाल प्रतिकाल मेरिका का मेरिका का मेरिका विकालित विका

مهدداسا [سدسرمه عن ها ها مهندامه : وراعه ما الله عن المهندام الله عن المهندا [بهنامه الله عن المهندا [بهنامه الله عن المهندا الله عن اللهندا اللهندامة اللهندان الل

^{1.} Anbésht; ML., BU., SP. (khúb-díd=' well exposed'); PB., ED. (b) a variant of nehumbéd—2. ML., BU., SP. 4043 ——3. ML.

ו חורשה והאלים והחת של האל האל האל הה ולה של האל הוא ההאלים سعدما والم اله اله اله عمر عبل المسر ملهم الملادي الله سرمورة تروم س لهد لد صرائع عجم ف وال سرور وسل هره موسولاً ظرم مرسو و مروب ولربود سرم اور ا معدور الا سعد فرام तामाक तक्षिक मैं हा। द्वान तिका तामाक कालमन स्तित का त्रिक कित्र मारक संवित मारक प्राप्त का कित्र مراجه المرام و المرب المرب المراجه المرب ا विकार के तुरुक्त त्राभाक हा। तक क्षर तक्ष्या । हा। तका مامه (مامه میدو سوسل و کورد د که مهرب ورب وارس مهداری المسل مه و مدره کا هده : او شره به الح مه به احد اله ارو دراس ואיסוו פעל לוש עיטי עוים פוע עטמקבר בלע ווע ואינטאו עיטי שטר בשון שים ערף ווש טשישו וויחוו ש פון שטרף ווש وراعمر سام ليد ليدايد المعاريمين الله مالمراعمة مومد معاده ماري الهاد الرود المرامي مدركات المرامال المرامال

ر ا ه مها المرابع ا ا مهدد ا ا ا ا مهدد ا ا مهدد ا ا ا مهدد ا مهدد ا ا مهدد ا مه

1. ML., BU. רביני —2. ML., BU. מילים —3. Âsháét ….. árîman—4.

ML., BU. רבייין; better ריייין vôsast, Pers. יבייים 'to break'—5. The commentator Fand Auharmazd. —6. So PB.; ED. ריייין; MI., BU. ריייין; Mod. Pers. ייייים 'a basket''—7. Most of the MSS. יייים מאמר. Some read it shikâl meaning לבויי 'a halter'. Better akâr.—8. All בייייין; Pers. בעליייין אוליייין gardâ-

جاد اله عام المائي: مراها [سع رس مه مهرا الع على اله على حد العس الما وده الما مهرا المراها المراها الله على المراها الله الما وده الما المراها المراها الله المال الما المال الم

ांतुमा में मक्राम करा वहरूक: मूर्याभा] उर मक नक्षित्व क्यास्था ६मेर मिलमा त विक्रमा [मेर मेथ मक्षा १६ १७८०२०। १ मक्षा क्षा १८ १०० मिन को हा श्रिक्त के क्षा भित्त हिंदिक्षक निष्तु में मुक्त मिन क्षेत्रमिक

ે હામેરાતા [ત્યાંતેને કાલ તેમતાતા [તલાતુને કેનું લાહ તેમતાલો : કાર્લ્યા તેમતાના કાલ તેમતાલો : કાર્લ્યા તેમતાને કાલ તેમત

41 محمد على المرس المرس المرس المرس على المرس ال

^{1.} ML., BU. 155-2. ML., BU. 1991.

-3. ML., BU. 162" in the sense of 1992.

311742; better 46 nihéd.—4. ML., BU., 1905-5. ML., BU. om.—6. ML., BU,

ולשטמט לב הטי מטיינים מונש נישך שלטמו ניטטמו ו

- 45 हामित होता त्रिक तम्त्री तात क्षेत्र तिन्ता होता । क्ष्या तिन्ता को तत्त्र तिन्ता होता । क्ष्या तिन्ता को तत्त्र ताम् त्री तात्त तिन्ता होता । क्ष्या त्रिक ताम् त्री तात्त होता । क्ष्या । क्ष्या त्रिक ताम् त्री तात्त होता । क्ष्या त्रिक ताम् त्री तात्त होता । क्ष्या त्रिक ताम् त्री तात्त होता । क्ष्या त्रिक ताम क्ष्या त्रिक ताम क्ष्या त्रिक ताम क्ष्या त्रिक ताम क्ष्या त्रिक तात्र होता । क्ष्या त्रिक ताम क्ष्या त्रिक ता व्यवस्था । क्ष्या त्रिक ता विकास वि
- (क्रिक्तमा हक्रक प्रक के कार्ड]:

 मह्मा क्रिक्तमा के तुम काम हक्ष्मा हक्ष्मा कार्य ह्मिका कार्य हम्मिका हम्मिका
- לב נשאמן לוו נב בטעאן ב הנשאמאלאן מגלוני שיי לינטאן ב לינשאון ב הנשאמאלאן אילוני שיי לינטאן ב לינשאון ב

45 می پروم سرم سے ۱۱۵ کو د رساؤدری ا بید کو ب

مهراامل وارس د دره-سام مهره رسد دره-سام .. مهراس د دره-سام مهره رسد دره-سام ..

عمد المرا ها الرما ها مهما الله على الله ما المراها على المحاما المراها على المراها المراها المراها على المراها على المراها على المراها على المراها ا

לבנישארו עישאר ני בטעאר ב שלאלאלאר עישאר שיש פועאר ב בעאר ביטאר ב ביטאר ב ביטאר ביישאר ביישר ביישאר ביישאר

مارد مامورد المراديم و مورور مامي من المراديم ا

^{1.} ML., BU. om. and add rook?

1922 — 2. ML., BU., SP. om.—3.

ML., BU. defective; SP. 3mm,;

vide note 7. on page 105 — 4. ML.,

BU., SP. 2005-5. So PB.; ML., BU. 12-7. So SP., PB.; ML., BU. 32001

ान तान क्यांह : त्रित्ताक क्षिक क्षिति क्षित्र का स्वी क्षित क्षित्र क्षित्र

क्रमां निर्द्यमा ता ः

FARGARD VII.

हित्या गण्न प्र दृष्टे र गियोन भूमे तुर्गात्या ः तमेथ प्र र गिया र भूत्या र द्वात्या तम्बात्या तम्पाः [म मेथ्य प्र र तिम र भूत्या र द्वात्या र मत्यायम्भुत्या तम्पाः [म मेथ्यम भूत्या भूताम । ह्याब्ले प्रयातिया भू मेथ्यम में सेथिय भूतार भूतार र तिम

مداشانه عالما حو المحمدي سروده و رشاهاي . د هامه مداد د همه دا د سداسرد وولئي [سع وهم كا وهم هماده ا ورك د اصاحه عبل بداسرها به محمده ولمك هاا بحسه دراه د سدوي هه مكسلسا برهاي ما سه رسوس به راق رهق [هاا ماسد] سه جو هه مكسلسا برهاي ماسجس سه ماقا مهم ها السراس اماتوساته

1. ML., BU. aérany 'impure'; Mod. MSS. ارفند Pers. ارفند —2. PB., ED. 3114 for 114. باغ derîm for the Av. driwyâo. It can be read jarîm=Pers. جرم 'a spot'. —3. ML., BU. om.—4. Pers. names سارگرو سارخ و د البن The

Pahl. rāsāg is transcribed بران 'the black bird'. For المعدلة BU. has پائستان BU. has المعدلة PB. has عرب أن المان تقيية منان منان منان Auc., BU., SP. مربراً SP. مربراً SP. مربراً والمان على المان على المان المان على المان الما

^{1.} Most of the MSS —2. PB. adds —3. Most of the MSS. —3. Most of the MSS. —4. The Avesta passage which forms § 3 in westergaard, is not found in ML., BU., PB, ED., NM., RB. Geldner omits it because he regards it as an additional passage of the Vend. Sâdê.

^{-5.} ML., BU., om. -6. ML., BU., SP. الافعان ; PB., NM. الافعان -7. PB. من بالمواد -8. So BU.; SP. عن ; ML. عن ; SP. للمواد بالمواد با

השלאון [החלו החלוח | החללח | ההלחלו [הרקה] של הוה הלאוום ..

מוהאו ההחלו ב בקלם ה וסוח ב הוסה הוו באתה [והפלח] ו

בלקלה ו ש ומחחלו לוהאו באל (וה וטיקט) טונ תקר ושיחתו

באה ה השלנ באה ה ה באה הל באה הל באה הל הוח החלול הטיקל וש בה

באה ה וה הול הוחל ומשלב הוו של ומשלב הוו של התחלו הטיקל וש בה

ב ב ב ב האלו ה המשלח ה המשלח התלאו שו הוו שו והוו שו החלו .. ושיחתו שו הוו

. બંદાત-ભાતી હોત કહે તાત્રીકિએ આ તા તારાકાત કહ્યું તુનુ તાલ્કાર્સ કહ્યું તુનુ તાલ્કાર્સ કહ્યું તુનુ તાલ્કાર્સ કહ્યું તાલ્કાર કહ્યું તે તાલ્કાર્સ કહ્યું તે તાલ્કાર કહ્યું તાલ્કાર તાલું તાલુક તાલું ત

حرمان کا ورای د اصحه راه سا جوها اواده عم دامان ای هم المان ای د ورای د اصحه دامان د اساح و اساح و واساح د واساح و و بارساح و و

^{1.} ML., BU. om. —2. From this point down to the last recent in § 8 are the same as Vend, V, 27-30—3. the words are abridged in ML. and All 30 are.

में 15 महत्याद में किए काल के काल का कात्रीता के निक्ता के मा त्या तिया कि स्वाति के निक्ता के निक्ता के निक्ता के निक्ता के निक्ता कि का का निक्रा कि का का निक्रा कि का का निक्रा कि का का निक्रा कि का का निक्र का निक्र का का निक्र का का निक्र का का निक्र का निक्र का निक्र का का निक्र का निक्र का का निक्र का का निक्र का निक्

ו ההשלב ו הקרה] ו המלחמו [הלחקה] אל הוה הלמוחם: השלב ו הקחמו החר בד בצם ר והוחה הוו גאורחת [והשלח]

6 המשון ר בחמו ר המשמשימו התיצוו בי פונ ושיחמו

جوری د اصامه ۱۱ مهدمهدا [سدسهد] بین هاده میشمانی ن د دری د اصامه ۱۱ همدمه [اصحدمه] ۱ همهای مید د سوری ۱ مید د د موری این میلاد موری این سه از سروی این میلاد موری ۱ حد میشمان اولی میداد موری این میلاد می این میلاد میلاد میلاد میلاد میلاد از میلاد میلاد میلاد از میلاد ا

ان و و ده شام سا ان مشمااه سر اسرمدا و ده د ربع کما همه د سرمدا و و ده سرمه ان سرمداه و با کما اهم سرمداه و با کما اهم سرمداه و با کما اهم او سو ماهد و با ماد و با ماه و به سراما سرمداه و با ماد و با ماه و به سراما سرمداه و با ماد و به و با د با و با ماد و با ماد

1. ML., BU. Fr. Better Fr. #4

The words Fr... 3... 11100 form part of § 19 of this Fargard and of Vend.

V, 59.—2. PB., ED. 211100 — 3. ML.,

BU. 11100 F. PB., ED. 311100 — 4. ED.

नका।। भ्रामि क उट जैक दिख्य उट नक्षिएमा क निर्मित्य का निर्मित का का।। भ्रामित क निर्मित के निर्मित का निर्मित का निर्मित का।। दिन का निर्मित का निर्मित का निर्मित का निर्मित का निर्मित का। काम न मिन । विग्नित का निर्मित का निर्मित का निर्मित का निर्मित का। काम न मिन । विग्नित का निर्मित का निर्

العادة علم به المراه المراع المراه ا

^{1.} ML. SP., ייטיי ; BU. ייטיי — om.—4. ML., BU. אַרוּאָפּיִי י וִינּרְּייִי — 2. ML., BU. אַרוּ אַרּוּ ; PB. אַרוּ אַרּוּ ; 5. ML., BU., SP. בּוּלְייִי — 6. ML., BU. בּיִר בּ – 3. PB. add פּי יִייִי – 7. Better בּירניוּ

नेतर पर्ता :. । उट भा केतिकता तो त्रुक्ति प्राप्तितामा । तमात क्ष्मित हर्कि ।। त्रिक्षित पर प्राप्तितामा । तमात क्ष्मित हर्कि ।। त्रिक्षित पर प्राप्तितामा । तमात क्ष्मिता हर्किता ।। तमात क्ष्मिता व्यापता विद्या ।। विद्या क्ष्मिता व्यापता विद्या ।। व्यापता विद्या विद्या विद्या ।। विद्या विद्या विद्या ।। विद्या विद्या विद्या ।। विद्या विद्या विद्या ।। विद्या विद्या विद्या विद्या विद्या ।। विद्या विद्या विद्या विद्या विद्या ।। विद्या विद्

مراد على ممار [سر مامه عن المراد الله الله المراد المراد الله المراد المراد المراد المراد المراد الله المراد الله المراد الله المراد الله المراد المراد

ماه المركبة الما بالما المركبة الما بالما المركبة الما المركبة الم

الها] كد كد د اوفيدا هم [شم سود كاو هده كما مهااما

निवेहित्यन । निकालक । त्रिकान । निविधा मित्रा । निविधा । निविधा । निविधा मित्रा । निविधा ।

سدورا مرمسوس رس وم عصدا سم سرعاد مراسا العارد الم المراسا الم

20 کی کس سام سر کو نروام ساس ۱۹۹۵ اس ۱۹۹۵ ساس مرواام مرواام

^{1.} ML., BU. 岭 —2 All om.— | abbreviated in ML., BU.—4. Better 3. §§ 17—22=Vend. V, 57—62, are | PB. を呼ば ; ML., BU. リザ

هی موسد او می داروس سرداری اور کو کی ما مرا] رسد کو سرد اور موسد [کی ما مرا] رسد می داروس کی اور کو سرد ارس سرداری این مرداری این سرداری این

اکمراکا محمد مکاداها رسد المهمان و د هممرع مسمان مهداده (منا رفوا) مع جرار [سه داست مهداده الما رفوا مهداده وال مهداده الما و به المحرداده مهداده الما و به المحرداده والما و به المحرداده مهدا مهداده والما مهدوداده والما بهدوده الما بهدوده الما

१६० भाषिता ए त्रिक्ष में द्वाह तमिता विकाम तमिता:

क्षेत्र तमिता ए त्रिक्ष में द्वाह तमित का को किन प्राप्त का क्षेत्र का का को किन में दिल्या का के विकास का द्वाक का का का का का का का का का किन का विकास का वि

الهما عا هرار و عرفه الهراره] .. مامه وسع مارا و المامه عبل وأهم الهروس الهما الهمامه الماره المامه عبل وأهم الماره الهمامه والماره الماره الماره الماره الماره الماره الماره الماره الماره والماره الماره الماره الماره الماره الماره الماره الماره الماره والماره الماره والماره الماره والماره الماره والماره والماره الماره والماره والم

^{1.} ML., BU. 312-2. ML., BU. 1

ताभास्ता तक कारः तका कारमा हा। ६१७६ । तुर का वातिका है। ते विद्याला पातिक हा। सावका वातिका त्रंव भी विद्या है। विद्या का वातिका त्रंव विद्या है। विद्या वि

مامه و مراه مراه و مرواه و المره و مرواه و مرهم المراهم المرهم المرهم المراهم المرهم المراهم المراهم

وراه المراه ال

^{1.} PB., NM. add 110 — 2. ML, BU. \$\frac{1}{2} \times \frac{1}{2} \time

عراه المالية المالية

فراسه د داسه المرها مكاه ملمهماها! .. سقم ماهر به مراس المره الماج ماهر المساجه سك اهس به الره هايان الماه الماهما الماهم الماهما الم

502] ..

902 39 a m madde [1011 020 ap molli Angrap [me gent]

102 39 a m madde 1011 62 me ad com de me chem for me chem for molli gam ma masto 1011

102 and chem chem chem and mate me chem masto 1011

102 and chem chem chem and mate me chem mate mate 102 casto 101 casto 1

^{1.} BU. 12; ML. 17; PB. adds 5, 2 -2. ML., BU. om. -3 Better 198091

ماده الما ماه و ماد المراس عمد عبا سه مصلى اله الماده مدر اله الماده ماه ماده و الماده عبا سه مصلى الله الله الماده الماده الماده الله عمد الله الماده الما

مهروه في شم ها مه هو هو المالا هم المالي المالية الما

مراماه فررس د راس امراما همه مصامه الله المصاد المدعم المديمة المعلى الرما المام المحد على الدهم المحدد المدعم المديد و والمام المحدد المام الم

^{1.} ML., BU. יוווים —2. ML., BU. | —6. ML., BU., PB. איל ; SP. שנה שעל —3. Pers. בעל 'pad of a saddle'; איל איל ; לעל איל איל 'low work' —4. פין לעל יול יול איל ; better איל איל , Pers. in all the MSS. —5. ML., BU., של יול איל 'a dice.'

के के में ना तताह है। स्वाहम केविरक्षिय कि त्या ति । ति । ति विष्ट कि कि ति ति । ति । ति विष्ट कि कि ति ।

क्षेत्र किरानि क्षेत्रात्म भाषतीयह १६ मा मीम प्रिमात क्षेत्रात्म । मीम प्रिमात क्षेत्रात्म मीय क्षेत्र क्षेत्र तान देव त्यात्म मीय क्षेत्र मिल क्षेत्र क्षेत्र क्षेत्र मुक्त क्षेत्र क्षेत्र

ता हितिक को किसी है। किसी है। विकास की किसी है। विकास की किसी हिता की किसी है। विकास विका

^{-- 8.} Vâdâm-9. ML., BU. リュー10. ML., BU. リャッド It can be リークをいったり リー・ 11. ML., BU. コール・ 12. ML., BU. シャット 13. ML., BU. シャット 14. ML., BU. シャット 14. ML., BU. om.

30 سلم اوراما وراماه درامه (اس حد ملمادم بلم على جادير छाटमा स्पित्य तिन दर कर्मनात्य, मैच त्यरहार स्पित्य तिन حد میمادی سیامه حد او ما شه ا شه راهماه ..

سكاسي و اله وطر مس فراملي به مده ال وبيك فرطاها المس

: 3pout :

مهدارا صراام مهم ماس و ومعمد المد سورا: و مها عا مديااا ما الله مل حد مماله ملمامه سرة مرفح إن عمل عمامه عمامه سعب عسم و معالم سوار : عن و ورومه التصمام الم سورم و معالم חפו .. שלתר האופט וי ההפלפטו מה ומה נהה ב מת באציבו ויפו .. التمام هي هم هكر الهجاد به المعالم الماهم الماهم والم

مال هرفه عدا عدام استر د دو المحال المح الماس مالس د وعدمه سروان ادم ادم هم استره ادممه مم مارس د ويماملا الوان جائ جاوهم المقرمة المقرمة المحمد المها مداء د ويماملا فيه بي عمل مماهم الدوارة التممم المدارة الم ممام الماس د بالمالا مروان. אלם וביט שושים לבטטפאטאו חחר הפלע ב נפאן תפו יי הפלע

^{1.} All remres, copying § 37 by mistake. -2. All 4/2 -3 The full stop : is found in all MSS .- 4, ML., BU. om. the 8 words du very mg -5. SP. fire 184 /1903 480 404 -6. ML . BU. 4001 -7. ML., BU. 400 fire id lines; SP., PB. id lines shuf

^{-8.} ML. unlaw for the Av. felow -9. ML., BU., SP. wwi=Av. vákhsha-10. Bîshûz aê 'a single treatment,' 'for attending the patient once;' ML., BU. esseuls beh asp, or veh asp-11. So ML., BU.; SP., PB. ver +ver -12. Ar. ارز in the sense of ارز In Chaldee it means 'silver,' or 'money.'

Mode, pr anilad in And asyl nor And asyl remains of rem

1. ML., BU., SP. yfr —2. Patê reward, 'fee'; ML., BU., SP. rev—3. ML., BU. who reward It is the name of the 7th hadha-mathric Nask freeze where where where where where the contents given in the Dinkard, Book VIII., are translated into English by Dr. E. W. West (vide S.B.E. Vol. XXXVII., Chapter VIII., Ratôdád-astag, pp. 19-20). The old reading in the Pahl. Pazand Glossary is Ratôshtáid.—4. ML., BU., SP. om. 110

and have a mutilated form הופטי for הופטי the name of the 15th Nask — 5.

Pers. לובטון פ היילט — 6. ML., BU.

האריים — 7. ML., BU. ליינטאטי ליינטאטי — 7. ML., BU. איין אייטאטי האייטי — 8. ML., BU. om.

-9. ML., BU., PB. באייטיאיי האייטי איינטאטיי ביינטאטיי ביינטאטי

مرا الما سه مدورسات ملامه مراس اوزامه اوزامه او در در مهرا و درسات مدورسات مراس مدرسات المدرسات مدورسات مدورس

وه مه براه مراسم افزاها عد صدار وهم المرار الماهما المراه مراد مراه الماهم المراد الماهم المراد وهم المراد والماهما المراهم المراد المراهما المراد والماهما المراهم المراد المراهم مراد المراد والماهما المراهم المراد المراهم المراد والمراهم المراد المراهم المراهم المراد المراهم المراد المراهم المراد المراد المراد المراد المراد المراهم المراد المراهم المراد المراهم المراد المراد المراد المراد المراهم المراد المراد المراهم المراد المراهم المراد ال

الماه ما السيام السيامة السيامة السيامة السيامة الله المامة السيامة السيامة السيامة السيامة السيامة السيامة السيامة السيامة الماهمة السيامة السيامة الماهمة السيامة الماهمة ا

^{1.} ML., BU., SP. \$\$\xi = 2\$, ML., BU. SP., ML.; PB., ED. אור -7. ML., -3. ML., BU. אור -4. ML. אלי -4. ML. אלי -8. אין -8. אין -10. ML., BU. אין -10. ML., BU., SP., om.

الى سارك كه افرتومدا دوك دور هذا در داله عنه عشور ولاي هوك مكم المرامدا] .. المرامد هدر هذا در الله على المرامد الم هوك ملاه الله المرامة والمرامة والمرامة

किश्मर प्रस् को काहाँ : ताकार, लाकिसी त्यांतिका स्वालिक किश्मर के काहाँ . ताकार, लाकिसीसी त्यांतिका स्वालिका स्वालिका स्वालिका स्वालिका स्वालिका स्वालिका स्वालिका स्वालिका स्वालिका ताक कर कर कर विश्व का समितिका कि सामितिका ताक कर कर स्वालिका सामितिका स्वालिका सामितिका साम

ماس الر الله مرابط داود كا مدايات كالمرها و مري عدس الله مراسا المرابط المرابطة والمرابطة والمرابطة والمرابطة المرابطة المرابطة

1. ML., BU. om.—2. ML., BU. מיינים של better אור. BU. הואי better הואי יינים יינים

the MSS. as were the last word of § 50 of the Avesta text. According to Dr. Geldner's collations ML. 3., B. 1. - elements or were for the Av. verb which is also 2nd pers sing. PB., ED. 19099 -7. All om. -8. PB., ED. 2006)

सामा: (हाक क्रेनेक्सा तक्षा तिना है। (हाक संकिस । तिना । हिक

િલ્ડે. તેલાને તારે તારે તાર તાલા તારા કોલા, લેકે. ભાલના કોલા, લેકે. ભાલના કોલા, લેકે. ભાલના કોલા, લેકે. ભાલના તાલા કોલા, લેકે. મેં તાલાના આવાલા તાલા કોલા, લેકે. મેં દ્રામાં માતે આવાલા તાલાને તાલા કોલા, લેકે. મેં દ્રામાં માતે આવાલા તાલા કોલા, લેકે મેં તાલા માતે આવાલા તાલા કોલા, લેકે માત્ર કોલા, લેકે માત્ય કોલા, લેકે માત્ર કાતા,

ادر سطوي (عهد وسوردددددددد وعصوف مادرد به معرف وجمعه وحاصه وسع المسر الم عدى الله عدى الله عدم عداد الله الله والمالك و رائع الله والمالك و رائع سع ۱۱س الس سوران : فاسريد درسدم ديد .. نوي سرمودوراند कि द्वामक त्या संभित्ता नित्त कराक सत्या संभित्ता עוש שלוש שולטשוי הטשולטשו עוב שלושו ששווש । क्लिमा १५ विश्व कार्य ना। नाम क्लि विश्व विश्व मक्याक में दर जीत :. तिताति : तिताति : तिताति :. तिताति :. तिति विता हित्या। भे द्र क्षण हिकार : दिल्ला३ विषय । दिला हिला हिला हिला हिला है पर पर שוני החלו בי החלו בי החלו שוני בותו בי ואתו בי וותה הרושו התרושו والعر الالكرامي موسد والله كدر والعد د الممل المراكس الماري المراك سود جاد المارة الس راس سولواج ا والعواج الالمالي و كد د لس راس المراف المراد المراد مرميس والم س والد در اد مراد در اد स्टि क क्रिनेन का प्रमास्त्र कि कि भी हिल्ला कि निकार के कि कि कि المنطور وعادم سع كرود مدرا معمد المره والما الما والمراجع معدم केरिया केराति कराति तत्त हो। वा। त त्राति कराति है חוום אי הפון ופוא והאליני ב אואליני בי אואלינים אוו אר האון ארים אווה האון ארים בי אווים החוו ארים אווים אוו נישוטבין מאר הוו מונ מונ (ות וצוושו יי האתא ההה תינתא החבינים. در بعددسدم ميد در سرمه سر مداري مي دان و دان و او ماد ה קרונש און הדינשל און אי האש האומיתונים יין יי האטאר ה

ישיי 9. PB. has 31 25—10. ML., BU.
ייטופיי ; better sédûsh ' the third night.'

—11. ML. פייטואיי ; פיינו is struck off
in BU.—12. All ייעייי

पर्याणकाः मार्थाः द्वाराष्ट्रः स्वाप्तः होन्या हाना व्यम्। का ما بعامر واله و العد سه داس ندام بعد ب معرمه بعدي كالمدسع. בונטשענישו יי שלב עינת מאלב של מאוש שניצי שניל. פאלא בחתם אין صرفي مود (ددساديد. اوا مراه باداام سي سي مارواس عامل שלבלשו יש פוס עולוש שוו שמש שיווש ישר לבטאו נוש שניבוושיו ווו שייף של עלון ששי שותש ויף ושייו שיי וווו ששי سق به مادیم. اله ملحالها ۱۱۹ ماهدارهما سه مهرم م سر مدهد سیسل به درجهان به مل مه مل مه افاده به در درمهان به که لد א ווא האם ברשו ארם הוא הה האומש בא האם הוו תר ומאומש באה האה הוו תר مه و در ا سلم رسه اواد او مها مهدادی و و مداد و و درا اواد برام من שטי שוו מוו ב נפעון א מטטא נוע טיפאווב שטיון מי פוע אנפאון لس س ردا دا راس نه دورون من ردا د من شهر المردا و شورون المردا و شورون णर्दा ः° वका मा वका। माति व व वित्य मि. कुलि में مهو محلة فيه الحد معران من سوي عبد سويراد عرادان سر لسول

من من اللاو المادر الم

^{1.} ML., BU. add oo —2. So PB, SP.; ML., BU. — 3. ML., BU. om.—4. PB., ED. poul a 40" lie; ML., BU. 402" 40" 110—5. ML., BU. 40214; PB. 20101 —6. ML.,

BU. om.—7. ML., BU. 3) res.—8. PB. —9. The mark occurs in ML., BU.—10. ML., BU.—11. The avesta quotations in this commentary, form §§ 53, 54 in Westergaard—12. ML., BU. roo—13. ML., BU. om.

שושים ו ועל פוטאטי שיין ועל פוטאטי ו של פוטאטי לועלעב [שוו וויים רוטוו] שוו הר ביוטאטי ו על פוטאטי לא שיין שייטטטאו שיין שיין שלעשלעב ביוטאטי ו על פוטאטי לא שיין שייטטטאו שיין שיין פוו וויים רוטוו ביוטאטי לא שיין פוו הריים ביוטאטי ו של פוטאטי ו של פוטאטי יי

ानिकात । मेर् वाकात :.

हाजमत (5 वाजमत । वि वाजमत वि वाजमत । ति विश्वमत । ति विश्वमत वि वाजमत । ति विश्वमत । ति विश्वमत वि वि वाजमत । ति विश्वमत वि वि वाजमत वि वाजमत वि वि वाजमत वाजम

ياد عبي موسوم [سع راس سولان] جد و رد عبي المامه المامه

 3 איני – 8. Better פּוּף • ליביט – 9. ML., BU., SP. או דּיָּש שַּׁ בּיט – 10. ML., BU., SP. איני שּׁ בּיט – 11. Garáiyûnák 'boils', 'itches', Pers. איני – 11. 'Si 'the itch'; ML., BU. בייט – 12. 'Chronical,' 'obstinate'

وحی د هن سامار ارم : درم ا درم ا سرکه مسلم [مهم سامه الم : ا

१९०० का भिरातमा कुर्य १९ ८० त्यार कर्मयात्य [मत्तमा त्याह्

مهاد (اس ۱۱۱ عن ما دوم الماده] ..

دامان الما المن ما دوم سراه معدد الماده ال

2 118 114 fm] 260 mg 12-10 m [] 410 mg 12 10 mg 10 mg

^{1.} ML., BU. - - - 2. ML., BU. III - 3. ML., SP., BU. I - rever β_6 ; PB. has the comparative form for the Avesta - - 68 - 24 - 14 - 4. ML.

om. §§ 59-74—5. BU. τήκυ —6. So PB, NM.; BU. Δταβ —7. BU. τήκου; SP. τήκου; PB., ED., τήκου —8. §§ 60-69=Vend. V, 45-54. Refer to pp. 86-90 for notes and variants.

נישמים ב שתשב ו נלשם ב פון של של פוני ופקל ו נישול ונשל ו נישול ויש ב שונים ב של ווישל וישול וישו

- مر الممارا د ماد المراسة من هاده المعرب المس منه على المراسة منه الماد الماد منه الماد الماد الماد منه الماد الما
- उनक्ता भारे हु. अन्ति हा। विश्वीत तिम्तु त्यान नव्यक्ताह विश्वतिमा अ। क्षेत्र तिम् हिन्तिमा अन्य त्यान विद्या तिम् विद्या विद
- १६० क्रिया र द्वामा मारका :.
- سر ما داس مهدوا و ما مرد الماد الماد الماد الماد الماد الماد ماده الماد الماد
- مهم [عالم جمه مك رسه ممالها و مهد مك سر مهود اذمه المسابع الحراك د مهم المهما و مهد المهم و المهم المواهم الم

अंते क किति किता कित्रमाथा। में दि में तत्येन विश्व कातिता]:

- (विकास मिल्या कार्ट सुमान भूमें ध्वतातमात नाक मेव तिकामार्ट्ड हेव्युनाह नातामा होट्ट सुमान भूमें ध्वतातमात नाक मेव तिकामार्ट्ड हेव्युनाह नातामा कार्ट्ड सुमान भूमें
- اها یاجه های محمد سرسر محم میا دارد میماد محران مهران هاد بر مهران مهران مهران مهران مهران مهران مهران مهران مه مرد د مهدم می دو د مهدم می دو د مهدم می مرد مهران مهده می مرد مهران مهده می مرد مهدم می مرد مهدم می مرد مهدم می مرد مهدم می مرد می مرد
- حد ما اسرور عهد .. مهمار الحر عل ملماام به كا ما ما د الهما [در بها] ه مه الهمما مهمار الحر عل ملماام به كا ما د الهما [در بها] ه مه الهمما مهمار الحر به مهماام به كا ما د المهما مهران ما الهمما

התאפתה ווה אה איוונא]:

[הה ווה בפרא] הה מואאו הוה ה (החתא [ההה הוה התאפן ההאותא ווה התאותא ווה התאפן התאותא ווה התאפן החלוה של הר והלוון בר ר נפרא (ההאותא ווהה או ווה התאפן התאותא ווה הוה או התאפן השל בר והקה מאותה אה והתאשוט תשיל.

[הה ווה במאון בר החקותא ווה או ווו | ניוץ או דהמאו ה במאון וב החלוות וו הלו האוו וב המאון הלו האו הלו האוות האו הלו האוות האו הלו האוות האוות הלו החלוו בר הות הה האוות הא

^{1.} BU. 17027-2. BU. 17 -3. BU., SP. adds f -1 -7. PB. 770 -8.

PB. 21021 - 4. So PB.; BU. om. BU.; BU. 1 BU.

همه المراع مصراع و ما المراع ما ما المراع المراع

१६ हासाक द्वान तान विद्या प्रमुश निर्दा के कामा १ किलामा स्मुद्धा के किलामा कि

MSS. אָב עני אָל אָנ ; the meaning of the word של is expressed in the prefix ליי of the following verb—9. So ML., BU. At this point begins again ML.—10. The following sentences as far as the third ליי, are wanting in ML., BU., SP.; but they are found in PB.

^{1.} PB. adds וופ של —2. BU., PB. אַרְינִים ; ED. אַרְינִים —3. BU. אַרָיים ; ED. אַרְינִים ; PB. שע —4. Asháêt; BU. אַרַינים ייניטיים ייניטיים ב-6. BU. אַרַינים –7. BU. אַרַינים ; PB., ED. אַרַינים –8. Most of the

صرود الله المح د مااسه السر الله المح الله ملح وهدورو الس رسل ها عرب راس معرود سعادا برب بهدد به سع هارسهما سر ادار ادام سه معرم و ۱۱ برخ و ۱۱م سر ادر ۱۱م کام مله של שר בטוב ו יית נעל שוו אשר נוער טמעב עשווו משרטבעל יי سع سع سه مدندا سر سر الدل والله معالم والله الله على مد ماالم ر س س رسال ١١٥ كيد س سرك ب دويرد وسويد دويد راس سرس العمادة] اس سراسل ها ا كور هاده سد صريد سوي الا بريد فيد ددل: مل سمكا سم جامدا مكاه ويدراما مكاه يومرالي او نما علس المس לושיושי מישי שיבי דינעל שעני שו ענטאוו שיטישיוו שטיף سعادا معرادم عمر حسو وسلوس و ترسل د معودا الهلام ו בברובה ו מרוחה ו הווח ביר ופון של ורושה אל מוכש באוום מולב ב سرجها ما سرجااا کا اادی سر سرجااا دران کر اور کرس و سرجا ما سجادا المادادم س سجادا صالح كما مما ما يادا و سجا ها ि. की उँका के काम मारिक

^{1.} ML., PB. add ב. —2. Gelin; ML., BU. אין, it might be a var. of 'lead.' —3. To § 75 and the following gloss compare Shâyast-lâ-shâyast, Chap. II, 112-117—4. Âvgînê 'quick silver' or 'mirror', Pers.

יבּיבִי ; ML. BU. ישישי — 5. Pers. יבּרָיִן ; mber' — 6. Pers. יבּיבּ 'the black coral', 'the agate'. ML., BU. שיט – 7. ML., BU. יושיטי — 8. 'Ebony studded with pearls.' — 9. All יובּ אַ אַרָּין , בּרַיבּ אַ אַרָּיִן ,

د داسما د مهراسا شه سهدار که و د داره ن در مهر یا مهم ورسد دشه سرمدر

ا جمه اله المراصدا] .. مهمه اله فراما سيفه .. ركه في مكاهراسا برساعي هاا ينهم ممه شعمه المرهم .. مهمه شعمه مهمه عوا مهمه فراع .. مهمه شعمه مهمه عوا مهمه فراه .. مهمه شعمه اله مشم اله مهمه اله في مهمه المرهمي المحله المحله ودمه اله ودمه اله مهماه ودمه اله معمله ودمه اله مكاهم وهما ودمه اله مكاهم وهما ودمه وهما ودمه والمراع المحله وهما ودمه والمراع المحله ودمه اله المحله والمراع المحله ودمه اله مكاهم اله والمحله ودمه اله مكاهم اله والمحله ودمه اله المحله والمحله ودمه اله المحله والمحله ودمه اله المحله ودمه المحله ودمه اله المحله المحله المحله المحله المحله ودمه المحله ودمه المحله ودمه المحله والمحله والمحله والمحله والمحله والمحله المحله والمحله والمحله والمحله المحله المحله المحله والمحله والمحله والمحله والمحله والمحله والمحله المحله المحله المحله والمحله والمحله

(اها الوقع [سامه المارمة الوقع الماره على الماره الماره على الماره الماره على الماره الماره

عادي الها س ومراها سع داها و إلى مدر الراه المدر المدرات المد

^{1.} All om. 1; ML., BU. Junso only; SP. Junso v v6-2. ML., BU. om.3. Most of the MSS. 2019.

سال ماتاه هاروده

FARGARD VIII.

سه او رس مماامع الومل المامك المراهد على المراهد المامك المراهد المامك المراهد المامك المراهد المامك المراهد المامك المراهد المامك الم

حد مداری یع مراود رسما می ماه میدا مدری ماه دمدوس دوراه میدا مدری است دوراه میدا مدری است میدادا که در بسا می دروراه میدا میدا است میدادا می است ای میدا میدادا می است ای میدا است میدادا می میدو رفوده است میدادا می میدو است می میدو است ای میدو ای میدو است ای میدو ای میدو است ای میدو ای مید

مله سيرا مله مدوعا مله دعسوس جد د مدارتها به مرارمان الماه مرارما و رودها مله مهدا مله مهدا مله وردامه و عمدا سه دوردامه مهده المام مهداما السي جد عمدا سه دوردامه مدهزا السي عد عمدا من وردامه المام مردداما المام مردداما بها المن المام مدهداما و مده به حد عمدا بها المن المام المنادم و المنادم المنادم

ما اله المراع عدم الماد داس عهد راما اله مراه ماه مراسة الماه مراسة الماد الم

'felt-cloth,' 'coarse carpet' —4. PB., BU. לרונים —5. ML., BU. לוולים —6. עורים יים 'amber'.—7. PB. לווים —8. ML., BU. om. —9. ML., BU. בללונים —10. ML., BU. יים —11. The fol. 11 words abbreviated in ML., BU.

^{1.} Below this heading BU., PB. have the following line:— new ne of the MSS. The of the MSS. The of the MSS. The of the MSS.

ماه و و د شاع ماه و السر شعاء مه و و المراه المراه مع المراه المراه ماه و و د شاع ماه و السر شعاء مه و السر شعاء مه و السر شعاء ماه و و د شاع ماه و السر شعاء ماه و و د شاع ماه و السر شعاء ماه و و د شاع ماه و السر شعاء ماه و و د شاع ماه و السر شعاء ماه و و د شاع ماه و السره و و د شاع ماه و و د شاع و السره و و د شاع و السره و المراه ماه و د ماه و السره و مواه الملاء ماو و ماه و السره و السره و ماه و السره و ماه و السره و ماه و السره و ماه و المراه ماه و ماه و المراه ماه و د ماه و السره و ماه و السره و ماه و السره و ماه و السره و المراه و

ML., BU., PB. לפו מיניו—12. Com. Pers. יבי 'wind and snow' The Av. ייבייוֹן is derived from 'שׁיַיַב Lat. flare' to blow.' Pahl. trans. bûland vát damé.—13. So NM., PB.; ML., BU., SP. מַנְיִינִים בְּיִנִים בְּיִנִים for Av. בְּיַנִים בְּיִנִים בְּינִים בּינִים בְּינִים בְינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּינִים בְּיבּים בְּינִים בְּינִים

^{1.} ML., SP. איניין –2. BU. איניין –2. BU. איניין –3. ML., BU. איניין; PB., RB. איניין; PB., RB. איניין; entrance, 'threshold'—4. ML., BU. איניין –5. ML. om. –6. ML., BU., SP., PB. איניין; BU. suggests the meaning איניין –7. BU. reads it איניין איניין –8. ML., BU., SP. איניין –9. ML. BU. om. איניין אייין איניין אייין אייין איניין איניין אייין אייין אייין איייין אייין אייין אייין אייין אייין אייין איייין איייין איייין איייין איייין אייין איייין אייין איייין אייין איייין איייין אייין איייין איייין איייין איייי

د ماسی د مهرای:
دهار ا مهمی و د مرسی ا درمای د ها مهرمته هامه ادهای امل مرسی و مید ا و مهما درمی و اور مهرای اسی و مید از ازمای ا مرسه و مید از ازمای ازمان ازمان

مه المراسد به د هدد مهداسته وده و مید به مهدمه دو مید به مهده د مهد مهداسته وده مید به مهده دو مید به مهده دو

के क्षाक्ष] :. किस्तीक्रमा कार्य किया कार्य हिर्मावा। । । क्षे क्रिक्का, ध्या तिकः किस्तिमा कार्य के तम् हिर्मावा। । । क्षे क्रिक्का, ध्या तिकः क्षित्राक्षा के एत ताके हिर्मावा। कार्य तात कर्मावा। तम क्षेत्र के त्या । विश्व हिर्मावा। कार्य तात कर्मावा। तम क्षेत्र के हिर्मा विश्व क्षेत्र हिर्मावा। विश्व हिर्मावा। तम हिर्मावा। तम क्षेत्र के हिर्मा विश्व के तिम हिर्मावा। विश्व विश्व हिर्मावा। विश्व विश्व विश्व विश्व विश्व हिर्मावा। विश्व विष

اله اله م هرکور (و م و اله و اله م هم اله اله اله اله اله اله و هم اله و اله اله اله اله و اله

^{1.} ML., BU. abridge §§ 5—7 with PB., ED.; ML., BU. 1120-6—5. ML., the words ver 102—2. ML., BU., SP., BU., SP., om.—6. ML., BU., SP. om. PB. 3001—3. ML., BU. 403 of 4. So

راع ملاه مع رد مد مده و راد و موسور ...

مرس مراح المراه من المرسور من معالاهم المرسور المره المره من مده مرس ما ومن و مده المره من المرس المرس من المرس من

1. The words in parentheses are wanting in ML. BU., SP.—2. ML.. BU. אור אים ביים אור אור אים אור אור אים אור אים אור אור אים אור אים

the words regions in ML., BU.—11.

SP. wife round it Fargard V, 12

regr—12. SP. 3fe —13. ML., BU.,

SP. sinding of round it is supported in the most watchful," "the most phisically developed," the most agile,"—

15. ML., BU. first one the most active or efficient."—16. ML., BU. first sinding in the most active or efficient."—16. ML., BU. first sinding in the most active or efficient."—16. ML., BU. first sinding in the most active or efficient."—16. ML., BU. first sinding in the most active or efficient."—16. ML., BU. first sinding in the sinding in the sinding in the most active or efficient."—16. ML., BU. first sinding in the sinding in the

وراه حد بازاله شعر شا حد ملمة مشمااه و روه او به مماد الماداه و روه او به مماد الماد الروا و الماد الماد الماد الماده و الماد الماده و ا

 damîh-ab/tê=khun-ab/tê; ML., BU., SP. אפטר ש טון; ED., RB. אפטרון שין ועם hamê nehûftê; PB. אפטרון איין ו—

12. ML, BU., SP. אוט ווט; PB., ED., NM. בּבּ ייינט – 13. Better PB., ED.

أ איין אייני ווט – 14. Stôr 'cattle' – 15. ML., BU., פּבָּי י – 16. ML., BU. om. – 17. ML., BU. ארניי

ه المعدد من الله الماري الماري الماري و الماري

سه ۱۱۱ حد رام ۱۹۵۸ اوسه دخه داده سه مهناد را ۱۹ ۱ م ۱۱ نهم مهنا سه مهناد را م ۱ مهنا الم مهنا سهم الم و مهنا الم مهنا الم مهنا سهم الم و مهنا الم مهنا سهم الم و مهنا و مهنا الله مهنا الم مهنا المهنا المهن

مهرو ال 10 مان به هممها هيارها به مخوسا اسرموسان شه به المنممها هي مخوسا المرها المان مان المنمها مان المنمها الوسد المن مهرال المراكب المنها المنها الوسد المنها المنها الوسد المنها المنها المنها الوسد المنها ال

راس ان شع رسار سا جمه معالمه سه ماا هاا یا هماه المال المال

1. So ML., BU; SP. & for; PB, ED. & for multiple purchased'); BU. defective.

-3. NM., RB. -4. Sé yám 'three s'eps.'-5. ML., BU. rougro -1 prop; PB., ED, 3 mg -1 prop -6. Most of the MSS. -7. ML., BU. 3 mg -8.

ML., BU. add for -9. So PB., ED.;

ML., BU. —10. 'Excluding even the two: the (pious) male and the (pious) female who are in communion with the Deity' [that is 'those that are devoted to God' aigh yéhán kard yékvimunéd; here vakhdúnt is read by the copyist vábidúnt]—11. Pahl-Pazand Glos. 'Lung' 'urine.' Pers. 'ED. 'C' 'urine.' Pers. 'ED.

علما ناه كو ولاي د اصاه و المام والمام هما مهمه والمود و المام و الما

BU., ML., SP. מישיי Comp. mod. Pers. בישיי Or בישיי –7. ML., BU., SP. אין אין די The fol. Pahl. version up to apákhtarnímé is here abridged with the words פּטוֹן אושיי

^{1.} ML., BU. add الماسكة. ML., BU. om.—3. PB., SP., ED. add هم الماسكة. A Pahlavicized form of the Av. verb الماسكة ال

1. ML., BU. 140 ravin 'path.'—2.

So PB., NM.; ML. BU. 206510006—

3. The beginning words of this para. as far as 204, are abridged in ML., BU. with the words 204 102—4. In ML., BU., PB.; In SP.—5. PB., ED. 1452—6. ML., BU. add 170114 1—7. ML., BU. 25—8. ML., BU. 31120—9. So PB., ED.; ML., BU., SP.—111,49—10.

SP. ביירי – 11. Comp. Yas. XXVII.

13 wherein the fol. version is given

111רטי 13שָל בירי ואים 13שָל ווער ואים

111רטי 14טול ו 1של ביינים 14טול ו

111רטי 14טול ו 1של ביינים 14טול ו

111רטי 14טול ו 1של ביינים 14טול ו

111רטי 14טול ו 1 3 ביינים ווערטי ביינים 14טול ו

111רטי ויייטי ביינים 1 3 ביינים ביינים 14טול ו

111רטי 17טיטי ביינים ביינים 14טול ביינים

عام الح السوك وسويه وسوام [كا وسرا اواله الله المراح والله مهد الله المراسم المرا الله والمرا الله والما المراسم المراس उपामा दिलमे क काला में तत्तरक मा त्यालमें उदक्त में दि तथला والماح والماديم المرامة المامية المامية المرامة المرام ماميع وسر ا داهد الماع ش همدم به المادمة عد مردم المادمة عدم الم إلى الما والم والمال المال ورجمار المالا]. به ا ال العرب المال المال الله الله الله المال الله الم פשפטר שונשטינטר [שים משווו שטוו א ענשייף טזו פשייף וות ביוניתו לע פישופלעם או ומוכא]: פוו פישענט או ל בי שון כא נות ע שאיוו למש שעטישוו [שוח בנשחולטי وطعها ا معجه الله الله الله الله الله الله المعلى حدد مه المر מלטר טין יוטאו פוו ושא [שים וטיאונטו פוו שעעלטר נוע או (maned childil]: त्यातुरा देई त्या स्मृत हे। देर त्या स्मृत स्वाति לענשמו טוטשיט [יע רויב ייבטיבי שושא שישטיב מיוענטיבי לענשיר س من راسد دولماؤ سرسومه كم واسد سيمه رام راسد مارس دولمامها ت

1. ML., BU. add ry -2-100 00 -2.

ML., BU., SP. 155-3. Comp. Yas.

XLVI. 7 record ruf 1 -6rr 1 1 1 16

مروسه و المدارم الله المراق الله الله المراق الله الله المراق المر

וושים של יבשר של יבשר של יבשר של יבשר של יבשר של יבשר של ישר ישר של ישר

العملاء] مل سركاده المراد و مداد المراد و المرد و الم

[ثركم كم موديه و ويهدو وديهام والد ماراد السد ويمام ا قلاال قاد سه مدلهده سام لهم راس صادم و مها لهم ا تاتر صدر الله الله عدم مدمو مدر الما المالك مل حد المالك مل حد س یک مصرا سیدو که د مدلون واانسرا مون ایداد سیدو مدیداد مدان عمد مدر الله شمر حدا مدر مداره و المرام سعهادا عداده س عالى فلاد سيداسمس الدالي ليد تراصره و دي كد س مدود سيم والد تدن وعمر المانع مدوط عمرا فاا س قدم و رس الماله المهد المهدان و المهدان و المهدان المهدان و المهدان المهدان المهدان المهدان والمهدان المهدان المهدا ودان د مهود او او در لد والعداه والد تراوم س راسک و العد والعدام العد والعدام العد والعدام العد والعدام العدام الع س وي س مده م برك د مرا الدار" لد مرسم: الما العالم المما على الماد يراهما : الماد يراه المرار المراك ا مدالما الما المن ممري وال ممالي ملمة الله الماما المن الله مل مل مل سه لس الله سامه و اله الله داامها و دوامه د مهد الله دار

لسد واانهان من الله المن و مدم دخل فلا سر راس وعدا مهد راس ۱ سمعمری د مده اسد مده در در مراس مراس اور این مهم بازی د و که و اواد داد د سامس ولالها واله مرسهااصداه سام که نوع د واا दिला तथा तथा तथा का का के का के नाम कि का पर द्वार (ना कि कि कि के कि के कि سومه بنه د مرصه تردهادر اله کرسال داسه وااصدا سیم دادرمه د دوردنا ین د مهی رسد برمه مهری به ۱۱۵ و مهد ۱ جهرد ساد دارد مهد हित्या । हित्या हा। ज्यानमा । हित्या हा। मुक्तरमा । कितः على س مع داامه ا معرف ا عرف ا شم رس مه المود عرب عرب المعرف المع مهر و ادمه اله المام مهم به المام مهم مهدا المام المحالمة שישישון עב טוערו ביטאו שבי בילטר רוטוו הרושים האוה הוהר בי سامس ولرام سام لسه دهامه به داری ب سامه کو سرس به के तिन तत्राति केतनत्त्वा केत्रा कु , जुन्द त्ताति , तत्त त्तावि कि ال يده د اله مياه و شرع و مي ره مي اله شماله مه اله שטעניין שטו אי טייף טיווש שטב יאל פללסקו על שטר טיים ال يده د المحلان علمم ود مهد رس ملكالم سمد ود مهد الما निरियेत तेर : में व त्राहित ला लेकााके तक कर्वत तथा दिता, 1 1mmmag 1 deh है। 11 हुस्स स्ट्रिंग किंत में एक ते कि कि कि कि कि هسادها احد و سه به اولواه دساه ساما ما سهاا الماااه سرساا المه او المردِّدي، رمع مع مع وه مدها به المهااا على المالات الم

^{1.} PB., SP. ליילט –2. So ML., BU., SP. dûrmûlê = Pers. ליילט 'boiled rice or corn.' PB. (אָבּט) אָבָּט 'gédmanê (jâmê) 'a set of white cotton clothings;' Ar. בי 'the hand.' –3. So PB., ED.; ML., BU. בי –4. So PB; ML., BU. בי –5. For ££—6. All om.

وی فی می از دو د دو می می می می می از دو می از کاران کاران

1. 36 July 190 back "return"—2. Better 60 July 3. So PB., ED.; ML., BU. 401 22—4. 'In these days our dead relations come to this world in large numbers.'—5. ML., BU. 5636 500—6. ML., BU., PB., www.side; SP.

1. ML., BU., SP. regres ... reves; PB, ED. regres 1... reves 1. régéptéd ... rigéptinéd. Better riptéd and riptinéd as in § 32. It must be observed that reves and regres in ML., BU. are corruptions of the text. They are intended to be the Pahl. equivalents of the Avesta regres and regres. In the Dâdistân-î-Dîaî, Ques. LXXI, 6, 7, and in the Dinkard, BK. VIII, we find

the correct forms from and from an -2. The beginning words of this para. as far as forced, are abridged with the words from the influence in ML., BU.

—3. Vide note 1.—4. ML., BU. om.

—3. Vide note 1.—4. ML., BU. om.

word down to the end of § 30 the text is abridged in ML. and BU. The paras.

28-30=Vd. III, 40-42. For the variants vide the notes in pp. 45-49.

הוו או האסאו הוו המש האווט די לוו הוה ווה חו האלו בוו הוו באלו בי המתלו לווחאו [בי המתלו לווחאו [בי המתלו לווחאו בי הווא בי המווט התצוואה המשתחה המווט בי הוו האו הווא בי וו

मा के किलाल बलक्रमा त्रुवातका हु। त उन्न किलाल के पर 29 براي الد موسع داماد الد ١١٥ مل مديدام سه علم ع مارسد سَوْمَهُ الله والمحال مرابع لله واله على المراوم، [سع سرس فيد في الرس سرس فرد سوي المرود الرسال المراس فه صحاد راس ساس لسد مرجدارج سع روم ودار امريد السال سوج किता। ति ति ति ति ति कति हाथ। ० ति । प्राप्ति का । प्रिति क्षा سه کردوسا که سم حدمرداماد داسه ساسه لسه سه ماهی سه مهم اوس س سرس فرود سه اددسه اوس س سوس وام اا راده اوارا سرس مدمه ان سوم وارس ر فروس الله عمد ر معدمه اس رادي م والهو] · في مجان كو د مسوه المراوس الس د عادد فس رس मिकेतनकेत क्षात्रक तामाके : ्रिकाशिक प्रतिक किर्मान मि سه السام د نلامه سد فعرد سه مد الاسلامه الدمه المدامه الراس ماسد رس وسرد سه عبل م وبد رس موسم محدداماا] . وحماله مرهاها العاممة السم محمة المراجعة المردي

ा स्मितकरम भुतुम् (ति रहुदाक्ष] ः मिनत् विभुक्षे तुवानक। प्रत्या कात्र मिक विक तत्थाति हुतक हात मित्रक विक त्या तिकाति हत्य हात्य वात मित्रक। तिम्पत्या त्रिक्षा तिकातिक। तिम्पत्या तिकातिक। प्रतिमात्रक। प्रतिमात्रक। प्रतिमात्रक। प्रतिमात्रक। विक्रमेता तुवानक। त्या तिकातिक। त्या विक्रमेता तुवानक। त्या तिकातिक। त्या विक्रमेता तुवानक। त्या तिकातिक। त्या विक्रमेता तुवानक। त्या विक्रिया त्या विक्रमेता विक्रमेता त्या विक्रमेता त्या विक्रमेता त्या विक्रमेता व

^{1.} Better שיל מוצטי ahalob-ghnah or שילוואטי ahalob-janah.

שולטשו רווטמו ולטמו יי טרפת באו בשמחו וים נדמו פון שושמו ולטמושו יי

مهران و دو محرفه ما معرفه و مهمور (اس المهامي هذا دان ... مهم و و مهمه مهر اله مهمور اله الماري هذا دان ... مهم مهمور مهم هذا و مهمه مهمور مهم المورد و د مهمه المهمورة و د مهمه المورد و د مهمه المهمورة و د مهمور و د مهمور

निक्ष करा क्षेत्र केरा तिक्षाका:

निक्ष करा क्षेत्र किर्या क्षित्र केरा विषय केरा विषय केरा विषय केरा विषय केरा विषय केरा विषय कार्य विषय केरा वि

nara.—5. For the Av. Armo, comp. Vend. VII, 47, Act Segmon Pahl. 3140.

Segmon Pahl. 3140.

BU., SP. 17 —8. For the Av. singular form segmon; ML., BU. 176186—9.

ML., BU., SP. 201400—10. ML., BU.,

همه ان الدراس وقعامه و عدم المعاملة المام سر دراس موقعاامات مم المعاملة المواهم سر دراس موقعاامات مم المعاملة المواهم المواهم

^{1.} PB., ED. Jetur; ML., BU. tor senset ero Je, where ero Je is a Pahl. transcription of the Avesta of more than a year'—2. PB., ED., NM. om. f —3. The fol. ten words are omitted in ML.,

السر سجادا مدي دول: [س عدوده مدادج المرع عم لامد

ماه و ماه الماه ا

s in brackets.—

IL., BU., SP.

pl. number—3.

ML., BU. om.

orio; vide § 38.

ML., BU. om.

orio; vide § 38.

ML., BU. om.

length," comp. Pers.

'' the cubit.'

^{1.} SP. om. the words in brackets.—
2. So. PB., ED.; ML., BU., SP.

The Av. is in the pl. number—3.

ML., BU. om.—4. ML., BU. om.

P \$6-5. All om. — oro; vide § 38.

-6. All om. 1900\$1-7. ML., BU. om.

اد المامه عن الماره [ع حد مده سه عدد دهاه و الماره المار

عارفي .. ما الماله الماله الماله الماله الله د او الم الماله الم الماله الماله الماله الماله الماله الماله الم الماله الماله الم الماله الم الماله الم الماله الم الماله الماله الماله الم الماله الم

مهم تهما د اول المه مهما د مهما الله المومها [اهتمامه و مهما المهما ال

^{1.} All איים -2. ML. איים -3.

ورای د امامه عبا راه به المامها [ودهدا د هماهما] سه حد سه همزود هممر د رای به رایم مها واسره به راهم سهدها] سه حد هماهها] سه حد ورای د امامه عبا راهره به همه یاهم سلمه

منه او الم مراسمه عن المارية الم ماه ا الا الم المادي الم المادي الم المادي الم المادي الم المادي الم المادي الما

कित्ता त्रावेत त्रावेत त्राच्या त्र क्ष्या त्राच्या त्राच्या विद्यान्ता विद्यान्ता विद्यान्ता विद्यान्ता विद्यान

^{1.} For the Av. (330) - c. (2000); 'the side' of the body.—4. Most of the PB., ED. (3000) - 2. Av. (2000) 'the shoulder.'—3. Comp. Pers. (5), parce asys 'the bosom,' 'the chest.'

مه حد ورنه د امل به به الهامما [هذه دها د مهدها] مهد براهم د الها مع الهامها [هذه دها د مهدها] د مهدها] مهد حد وراه د الهام به والمراه به والمراه به مهدها]

مهردها] سه كو وراي د الكامه بي بالهمها الم سه بالهمها الهما المحالما ال

مهر حد ورای د اها به با رامراها ن مهر مسلمس سه ماذ دهد د رای به راهاه الله به رامراها . همد یاهاه د همدها] مهد حد ورای د اهامه به با رامراها . همد یاهاه همه و ومدا دهد د رای داسه همادادی الم سه به راهاه مهدا [هذه دمدا مهم و وهم د رای د دها د مدهاهای الم سه به راهاه مهم و د

karzdéman 'the belly' (vide Pahl-Pazand Glossary); according to Dr. West, dimak 'the face' or gámak 'the jaws' (Pers. مالة 'jaw.' ML., BU., PB., SP., ED. باتن

مه كو وراك د الكم به رامرك. ماسكه سه ماذ هذه علما د اله به الجامها [هذه وما د همدها] مهم و وما ه دهم اله وما الله علما الله به الجامها مهم وما ه دهما د اله وما الله مهما المه الم به الجامها

שישול ב בטשוו ב מפשישה שילון שילון: ששף אשר ב

1. ML, BU. 4024—2. Comp. Vend. IX, 19 com. PB., ED., MN. dô số vad...

=' two-third of the back-bone unto the anus'; ML., BU. Are Bi 1444 Aug. 3.

Av. 4740 aug = Pahl. 1200 aug 2010

= Pers. 'the back.'—4. Av. —πωθ

'=\[= \text{Pers. ωω, —5. Av. ωσ(\frac{1}{2}\equiv = \text{Pahl. }\frac{1}{2}\equiv = \text{Pers. }\frac{1}{2}\equiv = \text{Pers. }\frac{1}{2}\equiv = \text{Pahl. }\frac{1}{2}\equiv = \text{Pers. }\frac{1}{2}\equiv \text{the bridge.'}

ورای د اصل ی با رادری ن میمادی از اصل یکی د اصل از اصل اختماد د الما اصل از اصل از اصل المادر د الما المادر د الما المادر د الما المادر د المادر الماد المادر الما

مه حو ورای د امامه بی بالسره ن ماسه سه سه سه در درای به الهامها [هدمه الماره ن مه یاهم د مهدها ای سه حو ورای د امامه بی بالماره ن مه یاهم مه ور و هما درای اس مهماه او سه به الهامها [هدمه اسا مه و و و درای اس مهماه و اس به الهامها المولاد ن مه به به درای به در

هم مه مه عمرهما مه الحرد ولما] ..

هم مه عمرهما و مه مهم .. [س مهمالي الم الحرد ولما ا هاي الحرد الما المردد مها مهم مهم الحدد مهم الحدد مهم المود مهم الما والما مهم والما ما والما والما ما والما والما

ML., BU., NM. 1803 an erroneous transcript of 1800; PB., ED. 1803—
4. So PB., ED.; ML., BU. 18

^{1.} Av. אין = Pahl. אין = Pers.

It יייני 'the hip.'—2. ML., BU., SP.

transcript co 3 \$ 58 & 59.—3. Av. אין שייטיי;

- همده ۱۱ مه حد ورای د اصامه عن فراهرای ن اهای سطحه سع و معدا رسار د رای به رایه راهرای ن همه اهای د میمه او اصامه او سع به رای د اصامه بن فراه ن همه مه رای د اصامه بن فراه ن همه مه رای د ای میمه رای سع به رای د ای میمه رای سع به رای میمه رای سع به رای میمه رای سع به رای میمه رای می
- कमतमा] तक दु दुष्टि त किक भुमै सीत्विक : कि तिक मति माम तम प्रत्या कि त कि भुमे सित्विक : कि हिक्सिमा त कमतमा] तक दु दुष्टि त किक भुमे सित्विक : कि हिक्सिमा तमा तमा विकासिक मुम्म मिन्दि के मिन्दिक : कि हिक्सिमा तमा तमा तम्मिन्दिमा किता कि भुमे कितमा
- مه كو وراك د الكه به رامري : مه و والمرك به رامري به مهردها و الله به الجامها [القالم به مهردها و المهم به رامره به مهردها و المهم به الجامها [القالم به مهردها و المهم به الجامها [القالم به مهردها و المهم به الجامها و المهمد به المهربها و المهمد به المهربها و المهمد به و و و المهمد به المهربها و المهمد به و و و المهمد به و و و المهمد به و و المهمد به و و المهمد به و و المهمد و و المهمد به و المهمد و المهمد و المهمد و و المهمد و ا
- مهردها] مه حو ورای د امامه بها فالمراهی: مه یاهی ماهید سه سخ صداد د ای به ایجامهدا [هخهداد د آ هخهددهدا د مهدهدا] مه حو ورای د امامه بها فالمراهی: همه و ومدا مداد د ای اله اله مهمداهی ام سه به ایجامهدا مهمور ومدا مداد د ای اله اله مهمداهی ام سه به ایجامهدا
- مه و و و معادد اله الله المعادمة الم سم ع الجامما مه و و و و و معادد اله الله المعادمة المعادمة المعادمة و و و

^{1.} ML., BU. add الله —2. ML., BU. عاد = Pahl. الله = Pers. وانو . the knee." -3. ML., BU. add \$6 -4. Av.

משתחון חחר עד ברוש ר וחחר של לותנא .. בופט שמשר הד בחו מלמון ר וצי ש וציחחו [חביח-למו ר [חבית-למו ר משתמו] חתר עד ברוש ר וחחת הל נותנא .. מחר

- مهمدها] مه حد ورای د اهم به رامره ن الماهم شاهم الماهما [مدهدها د اهم ما الماهم به الماهما [مدهدها د الهم ما الماهم به والماهما الماهم به والماهما الماهما و وهما و وهما د الهم الماهما د الماهم به الماهما د و والماهما الماهما د و والماهما د الماهما د و والماهما د و

- مهده ا] سه حد ورای د اصاحه عبل راسره ی همه یاهم ملمه مهمده [متحددها د مهما ایم سه به الهممه [او مهمدها د مهما ایم سه به الهممه الم مهم ایم د د و و و مهما د مهمهای ایم سه د د و و و مهما د مهمهای ایم سهم به د د و و و مهما د مهمهای ایم د د

PB. اسكانه a variant of اسكانه a variant of اسكانه; Pers. اسكانه 'the calf of the leg'= Pahl. SP. اسكانه askáné or اسكانه skáné; ML., BU., jangha.

ما کاما جدمه اول: ایمامه ماد د ای بی داراه بی در ای ادار در ای بی ساله می مساود و وای در ای بی در ای بی ساله می ساله کو ورای در ای بی ساله بی در ای بی در

^{1.} Av. المروس = Pers. ولاسروس the instep."—2. A'gh air hakh i olmā negūn vardēd; Av. المرية = Pahl. كم و Pers. وبر Av. عن = Pers. وبر the sole of the foot.' ML.,

BU. royal for rows -3. Like the wing of a fly'—4. The following 5 words are wanting in ML., BU.—5. ML., BU. abbreviate, rather omit the text from here as far as the end of § 72.—Comp. Vend. VIII, §§ 19-22 and IX, 26-27.

नविभारकार ने क्रिस्तिस्त (नि भेर्य द्विमा द्विमा त्विमारिक्त ने विभाग र क्षितिस्ति क्षित्र क्षितिस्ति क्षितिस् क्षितिकार्षि के विभाग द्विक्तिमा क्षित्र क्षितिस्ति क्षित्र विद्विक्षित्र क्षितिस्ति क्षिति क्षिति

مره مرس و دولانه و در العس المره و المرس و دولانه و دولانه

مان اور اردس سر عار المان على عادة عاد المان ال

 سدلسيس) ٠٠٠

والعناس المال المال الله والم المعطادة والمو والم وولاالمان علم م ر ملا ممهم داماه اهس هدد الله حدم دامه اهس د שישוומפתו שחשר שווושי פושהשר שום ניטשוני פחשר कि क्षाकि क त्रंतिमत्ति। तिक मैथिक कोक्रमा हा। दुर हथ्केल करा שמוש ישושת עונני ולינץ. על משושה וששל מעל מנו מוושה סשוושה סשוושה מו मुल किया अन्त्रमाका एक भी विषय तिमाक हा। मेहिलमा कि טאווטאו: שוו עשר פוע נעל עבו שווטא בירפיבו מעטאווטאו כ على موطرس اوالمعمودوس او المرسوارم المركب ال שלוושמו ס עשי ואנו בפשר נות ובעוושון בי קיקשמעשון יו עום שע שר פיר لد سرسهاای او احس ورو ا اس فیدا و واله فا ما مع اس يد له ١١١ مله ١٤ المحل و به به الرس واسد مديد المدر المدر وم والمادان روس اواد مارس (س ف ف ا تروم) و س کوی دار کو باس تروم شام ما ما الله وروي م شام ما حوال إلى ممهم داما ا و ح بالله على عردوما رس مداري او على عردوما مدارم مملاه अदिर्वमा क्रिक द्विपाया ।:

place it in a pot,' Pers. איט 'an iron pot'; PB. איש 'naskhûnêd—6. Pers. איט 'a scald'—7. Yêdman-gîrubî=
Pers. איט 'a איט 'a scald'—7. Yêdman-gîrubî=
איט 'a איט 'a scald'—7. Yêdman-gîrubî=
איט 'a scald'—

مه هداری عدم امدم اورد بری اسم و را اله مدمراری .. ارمی سم و را اله مدمراری اسم و را اله مدمراری اسم و را اله سم اله اسما اله اله اله سم اله و اله و اله و درم الما و مدمر و اله و درم الما اله مدمر و اله و درم الما و درم الما و درم الما و درم الما اله مدمر الموا درم سم الما و درم الما

ML., BU. 19119 for Av. 1926.1919.

7. So ML., BU., SP.; PB., NM.
367 —8. ML., BU. add 1919.

9. ML., BU. 19101—10. § 77 is abbreviated in most of the MSS. from the words of the end.

^{1.} ML., BU. 18-2 ML., BU. 18-1; PB., ED. 18-13-3. Compare Pers. —4. Fravakât 'might become extinct,' from the Av. fra and va 'to disperse.' Comp. 18-136.—5. ML., BU. om.—6. So PB., ED.;

ماه دوراه سا را اله على هدو كالماه كاما مهم و وردها .. مو ع ركاسه د احس ورد كالماه والموركا واله كردها الماه على الماه الله على الماه الم

^{1.} All om.—2. ML., BU. روا PB., ED. عروا 3. ML., BU. غروب 3. ML., BU. غروب 3. ML., BU. غروب عروب عروب عروب المالية على المالي

ومدوسه کو د مداری ای مدرسا مه سیراسا نه مدرسا مه مهورس از که از مها ایم مردسا مه سیراسا نه مدرسا مها مدرسا مها مردسا مها مدرسا می مدر

مرك با مركان با المالي سرفور له 11 ما رورك من و وردارك].. الرواما والما الم رورك سلسه مرح ورارك الم رورك الم ورورك الم مركان الما رورك الم رورك الم ورورك الم رورك المالي المال

 wife; ML., BU. المراح وأسى, here وأسى is a variant of وأسى موق من موق موق موق ما المراح والمراح والمر

د السراها عكرااتها معير أرافاء معير السكم مرة معيرد هاره ما معدم ويمكم الرفاء معيم الرفاء معيم الرفاء معيم ومكمم من مكرد هاره ما مكمه الحرد من عمد يده عمد الرف ملم ملك ويوامك و مكام مهد الحرد من ما مكان الو الساله ويده عبي دورامك و كان الحراس ملمه ملك والمراس ويمكم من مكان الو ما مكل من والما والمراس على مكان المراس المكل المراس على مكان المراس المكل المكل

All the Avesta questions are here included in one para. followed by the Pahl. translation. The answers to them are similary included all in one para. followed accordingly by their Pahl. version.

—3. So PB., ED.; ML., BU. 1919 3.—

4. ML., BU. 1919 11 are afaj —5.

ML., BU., PB. 1922 3 = Av. 2019 12 dung'

or 1922 3 khûlûsp = Pers. 1924 'a bricklayer.' Also zamî-pazûvê; comp. Pers. 1932 'a bricklin.'—7. The Pahl. 1934 a means 'a lime-maker,' comp. Pers. 1932 'ilime.'

30 (16%) myh [m/5]..

55 c againe ge c mg ndanne c akdné 12 55 c godane gen 1 16 le man dan nam dan nam 16 le le han dan man dan nam 16 le lim da ception o die le han de seguin de le han ge le han ge le han le lie lim ndel lim da lim ge c godane gen le hank la se c godane gen le hank la se c godane c godane

ملک جهر (الهاء ملکام [الرح] .. دوراده مای کو د سرد الهام سلمه سه کملا های ها اله اله اله دوراده مای کاو الح مراس کوچو سما مهو ها (او الس ه ساداده راس راما سروافرهاسا، سلا حد د به مکمه یمه به ه ساداده راس راما سروافرهاسا، سلا حد د به مکمه یمه به

هی فری د چرمها و مادرها [ن معطادرها] سا حد د فری میمه د م

1. ML., BU., PB. ודפט של ישיי which is corrected in the text—2. Comp. Pers. ברשני 'to'cement,' 'to glaze'—3.

Doubtful—4. ML., BU. אריי שליי של יליים בייליים לייים ליים לייים לייי

त्रिताः त्रिक्षितः क्षितः त्रिक्षितः । तृ दुर त कुत्यक्षितः क्ष्मितः भी । विशे । विशे विशे क्षितः क्ष्मितः क्षि । विशे विशे विशेषः क्ष्मितः क्षितः विशेषः व

میمس د ملایمات او حد د ومعمم یدم به (ادما ملیمات مرمیم) در معمل د مرمیم در ومعمم د میم در در مرمیم در در در و در

^{1.} ML., BU. add 1826—2. The Pahl. word must originally have been 1909 by puravoyan, afterwards changed into

אוים סד ופטלים which gives the Mod. Pers. פֿפָעט or פֿפָעט —3. Dig. Most of the MSS. add

तियो मुनेतः तत्त्रेमुट्ट ते तथाते ह त्या तियो त्रिक्त तो तभा ह ति दिवमते के त्रित्ति के चेट्ट दि ति चेट्ट्ट तियो तम्ह भे वा। ।हि क्रिक भूमे एट्ट्राले के चेट्ट दि ति के उंट्ट हु तथा तम्ह भे वा। ।हि स्मार्कित पित्त हित्ति के विद्या हि विदेश विभागित के तथा तिह के क्षेत्रेति हित्ति के के तिवास हित्ति के विभागित के वि

mL., BU. om. the Pahl. version of the first part of § 95; ED. 1401; PB.

त्येद्वर हात सा तथात र (प्रत्या क्षराात्था सभत त्येतात्था सभत हम ह तथेद्वर हात सा तथातम हम मुर्ग (प्रिया सभत क्षितम ह तथेत्वर । दुर र हतेयातम हम भी (प्रिया सभत क्षितम ह

رس ما المال و الماله ما و خاصر المراه الما و الماله ما و خاصر المراها : شم المراه المراه المراه المراه المراه المراه و المراه و

داسه شم الماره ها شد المامه الردان [سط داسه حد الله جدهم، رس مادها مكاهما در د الما داده دامه الردان [سط داسه حد الله خاصه و مادها مكاهما همك المعادم المراق

فرومه علم آماد الماما همه به همما و مادمها و المهروما المادامة المادامة مل فرامها المادمة الم

1. So ML., BU.—2. PB., ED. 16 in the sense of ref for the Av. 200; ML., BU., SP. 6-3. Most of the MSS.

1. So ML., BU., PB., ED.—5.

1. Se hásra=3 háthras—6. ML., BU. 16

1. T. ML., BU. 2001 instead of 2005

Compare Vend. XIX, 41 (Westergaard).

-9. Better PB., ED. 1900 1900-10, So
ML., BU. for the Av. Frey; PB., ED.,
SP. 1904

משעטי פופטיוו שלים וליסים הפיעל מון מפאו מובטו מופטיוה שלול א שללושף ב ולא לעטי ב מפאילי ליאו משלות ב משעטי שלון ...

משעט א שללושף ב ולא לעטי ב מפאילי ליאו מאלות ב משעטי שלון ...

ماه و و ماه و المدار الماه ماه من ماه من الماه الم

••

المرك الوادوم الله ..

FARGARD IX.

3melon oz 110 Det 26m] elosof dem 1 [Jorne e] elosof 1 man 1 [Jorne e] elosof en son 1 [Jorne e] elosof elosof

^{1.} Old folios of L. begin again here and continue to the end of the Vendidâd. The text is collated with ML. where the folios of L. are defective.—2. PB., ED. add bew-3. L.

ר ממשה ו קרשל ה הוו התרחיבת הוה ומשנטו ו תודם ה התרוו.

- مهدارسان. رد مله مه ارما د ۱۱۱ مهدارد مه مه دهرسا د مله مه دارسا د و مه مه د شاهم سلمهد سه رد مله مه دهدم رد مله مه مهدم

عرام الوالم المحكية المعرب من المراه المراع المراه المراع المراه المراع المراه المراه المراه المراه المراه المراه المراه المراه المراع المراه المراه المراه المراه المراه المراه المراه المراه المراه क मेतकामा लाल्या लकुट् कुरी गर्यवातमक केला न्या न्यातमा वर्ष الدلم فر جهد [هول اله المجال الما عمو لهو واهاها केंद्रे (बन्निक के निर्मा कार हिन के मेरक्रमा भारक्रा मुक् على مكرماامهم مكرد الله المرد مدميع على المرد مراد المرد الم المحاليان [ال يرع م محمد على المرا عبي المحامد ر ميراها ना रिराय कर्तु में मैरकेला मारक्ता लक्ष्ट्र भुत्ते वर्त्यावसक केमा سر سربادها باره ..

8 مار جو مه المر المر م حو سعى الله على الله على عاد 8 فيده مام س المام و بدق

و سر کد کدس کی اس فدواان اوا کی سے علی 9 שאון שי לפשישי ע שינפשו שוו ופווטר טרב א שנשיאו טקובטאו [عبات] من الله و الله عن الله • नाम्कि माम्म ुगुर : [स्गाकाम सामा] , नाम्किस्यम יי שש שש ודטק

على الله المحادة الله مع من الله مع من الله المعادمة [المحدادمة سر ما المال عاد و ملماد شاك عامل المال المال المال المال المال المال المال المال عاد المال عاد المال المال الم

11 سن الله و روده العال كالماديد و س كم سنلد من ور سر کی اور اور اور اور سر کی سرد در مرب ور سر سر کی

^{2.} L. 319 -3. L. 109 -4. L. adds 319 -5. Most of the MSS. om.-6. Comp. Pers. جميدن 'to walk proudly'-7. L. June In this para. the Av

^{1.} Most of the MSS. 400011420 | - washington is rendered by the verb nemed with 3 different suffixes for the subjunctive 2 pers. sing. viz., with צישווטיטי and צישווייטי

موهسمس [سع] المحتمدا ها به و و هماره م د هماره و المعمومس ملس سرعمده المحتمد المعنوم و هماره و المعمومس ملس سرعمده المحتمد و المعمومة و المحتمدة و المعمومة و المحتمدة و المعمومة و المحتمدة و المعمومة و المحتمدة و المحتم

של ווח הנואר של ההאשילה בנוור ווהאולה אוו לאחר של ווח בי האווא של ההאשילה בנווד ההאווא אוו באווי בא האוויא בי האווא בא האוויא בי האוויא בא האוויא בי ה

ورای د امل من شرف الما ما شرف سروران و د در شرفه من با راسوری ان سما حد المان من سرف الما کو به المو المان من سرف المان المان

الم به به بالمراجع .. ها سر ملاد او او او او او او او او به به المراد الم المراد المراد المراد المراد المراد الم المراد الم المراد المرد المراد المرد المرد

سد ترب د اله عن فراسل من سد ترب د اله عن به به به د اله الم د اله عنه المامة ا

1. L., BU. معرب —2. Better PB., ED. ١٣٥٤ من على 3 —3. Pahl. والم 5 ; Comp. Pers. عرف (a knot' —4. Av. عرف (عبد عرب عرب) 'the knot of a reed') —5. L., BU. عرب عرب —6. The Av. verb is in

the plural number, so ron is a past participle forming the passive verb, 'shall be washed'—7. L., BU. In rûkhû, comp. Pers. & 'the face' 'the cheeks' (vide Ardá Virâf, Chap. XIV.)
—8. Gilê, comp. Pers. & 'the throat.'

مهمای در الها بها راه الها راه الها راه الها راه الها بها راه الها كا در الها بها راه الها كا در الها بها الها كا در الها بها بالها و و و الها بها بالها كا در الها بها بالها الها بها بالها بها بالها بها بالها بها بالها بالها بها بالها باله

^{1.} L., BU., PB. 47; SP. 422-2. 37" instead of 3" 1"-7, All 1"; vide the notes to § 63, Farg. VIII.—8. L., BU. 100\frac{1}{3} \infty -5. So L., BU. \(\frac{1}{3} \infty \infty -5. \) So L., BU. \(\frac{1}{3} \infty \infty -5. \) So L., BU. \(\frac{1}{3} \infty \infty -5. \) So L., BU. \(\frac{1}{3} \infty -6. \) All \(\frac{1}{3} \infty -7. \) BU. \(\frac{

اله عنها مصلاد اله عمد المحمد من واله عنها فراسلوم به سد واله المراهد در الها عنها المراهد در الها عنها المراهد در الها المراه المراهد در الها المراهد در اله

^{1.} L., BU., PB., ED. 170 318-2. | 5. L., BU., PB., ED. 6; -6. Most of L., BU. add 014-3. So PB., ED.; L. the MSS. 44 116, probably 40116 5724-4. Most of the MSS. 61874-21- | -7. L., BU., PB., ED. 31800

केतमित्ति हा केतमित हा काल में तमित के काल में तिया हित्ति तिया हा कितमित के काल में तिया हित्ति के काल में तिया हित्ति के काल में तिया हा कितमित के काल में तिया हा कितमित के काल में तिया के काल में तिया के काल में तिया हा कितमित के काल में तिया के काल में के केतमित्ति के कितमित क

دامامه هاده سه دامو [ماه السه مسه المحالك على عام هار هاده د هااي ينهم] كممار كميدها به بهادها به عد [د رخا على المواعل على حد [د رخا على المواعل على حد المحال المحدا ا

مداراهدن. اره مدهد مدارده هو او ملم هذا الم مدار و و ملم الم هذا و مده مده مده مده المده المده المده المده المده المده المده المده المده و ا

ال ال المراج و اله على المعنى المستان المحافرة على المال ال

^{1.} Shitrâ 'the precinct,' 'in the midst of § 30 in Geldner and westergaard.—
of '-2. Most of the MSS. 6-3. All أعراب 5. L. عنى 5. L. عنى 5.

ناهر ومراها عن الله المال عن المال عن

32 سط كد د رافع السما مله سترا مله سولم مله فراه م سال دمروس کد د سرودم که سردارد اردم اقد سده س שינושטושים וש ושל של ול טשוושיו ב שיו שיו טשוושיו שי مكما الله حر ما بي الدعاء [المعاد الله ما المعادم ما المعادم و مادة تروم سر يون فيده دولول س ما موسيما ا واسه در كد o 3 सम कामक नुकारों गाकि का मारिक का किता में किता कि का कि कि سع كد كما ويعد كالمالها فال فيه و الم سالماله أ سدم بدو كمااله راس یک رسان مرا و داسه ما از کس ما و محدد می و در ترک س ثراد ميسا كد ميسه راس سرسهاامداه سه اوا ديس ال محمد ۱۱۹ معی-ویر-وی اله اونزمدا و محمر علم اماهم دامانی م ويلم سعو ولا في المارا الح كالما دوراهم وال رامه و شم الم تعمل او يورد اله صدائم شهد ممري على ممالير ومعاما اله والمراه المراح المراج و المراجع والمراجع و المراجع و الم والعروس والسيالي. فإلا العدول الديد والعد والعدا : علم ولا سا שמר ומאופא מסר ליים באום אבר מאם באיירר פא נויה ליי معادم محمده ي ده به و د سارم ودهد راس عظمداره حد د त्याव तो उह दाओ तत्ताताः हु हान भा त्राता वा हा हा वाहा مودادی ساسه سام مورادی مهدی و سر میددی ا در میددی در

^{1.} L., BU. om.—2. All om.—3. مولم 'a vessel' Most of the MSS. المالك من مولم -4. L., BU. مولم 'a vessel' مولم 'a vessel' مولم المالك -7. So L, BU.; PB. المالك -8. So om.—5. So PB., ED., SP.; L., BU. PB., ED., L., BU. مالك -9. All مولم المالك الما

المنع والم يحول فال ومجديع سر فس قال الديدويع سرد كاوريد مال م اله ادم : مم به ممهم و ما المامه و مم : مم الما مه الهامه و مم المامه المامه المامه المامه المامه المامه الم וצ לפשישיקולוו ישלושיוו בי על הבשר משישיבורל צלישיוושיו ו שוו कर जुल्याका । हा। कल्या जुल्याका । के जुल्याका । के كد يها كلهاامها: سم ودمه ودمه سميء. فالحسور س פרעינערשונטי. אה טיני טיטוטאוי טאוא ב עלעי עטי וע פוע ונאוטיוו י שטר א שישיחל כא ונאוטיוו י שתר פל פון פל לשעל المسرصدا واسه وقصد ١١٥ وجمدي كسما وترمول ١١٥ القصده سرد مادوس سامهاه ويهد السوال الم ويهد لس كلوهاامه اله ويه الم למן ובאוטאו שלח שלט (וד החאפטטאי בה חור הוו ההפשחה נמחן کل جان سام الم وسل الهرام السل کل جان الماء وسل لوج : مهر رسل ريدا ما عديد د دعمر ووقد الد الماعدا و الله على (دعمال الله المما त्वमावा। भा दिखः तक मे कतम्बद् ते त्या, मेरे कत्येताताः يامد فدرور على داده د دوما داس مدايا اصلال الملك على المدور الم المام رى ىدرى وىدى و سرى كىد دىد رئ دورى دىدارىد و الهاددرسد. ورسد سائهدد مديد. يدفعسرسد راي رايد تراييراه رايم الدي تراييرا رسم ليد مارسدا تراهما والد مر رسل ما راس تراهما ب موجد بها سر رسل لسد العار مرود والمراجه المراجه المراجع المرود و مرود مرود الله المرود المرو براهم و عرب المر الله الله الله على براجه المحالال كالمال وسوما سع عبل في دورامه : مومد رسود كي ماد الح سوم الموسم मैकिक भुरेश भी क्षेत्राकि नक त्रेत कहुर भी विद्य किराजमा व سه مادهد و مسرعها ع کو د لس مسرعها او مدرهمداه سلمه الم مم مهابي من من شع مماكول ألب من المالم مم به به به ما المالي من من المالي من من المالي من المالي من المالي الم

^{1. &#}x27;On the same day'—2. This punctuation mark is contained in old MSS. ובין אומים בל בין אומים ב

عَنْ (الله عام مما من على ما الله الله الله على ىسىد المرسال سالمان و ما كو د وان سوسد المرسال سالمران المران الم سام لند فلاد سعه عجه الا الملا دانهاه ا سام الله ال كد د المرا صحاراه سلم ومرد محمد رسال الم حد ناسط الرااملاه محمد على الله المسل الكاملاء على العالم المرابع المال الم حد د يها في دو المرام المال المال من من المال المال المال المرا المرا المرام المرا المراب ا مين الها محمد داما و مين ليد طوي اله دانما و المال الها المالا المالان سر عالم على ورومه الله الكالمان مهد وراس وراه والم سر عا الم عج مرسماامها و معه الله سرسيدهم الله مكر المها و مها المحمد المرسد والمدسد والمحمد المرافي المر עוש פווטיו יפטי עוש ואלוטיוו וב אום ווש מערמא יי מחר תאר בווים سزا کے د ها ا جمه الراامدا و ملی اسر د ها ا جمه سویاا عدالی المحمد مدى محم م مواد يواد مواد مواد المادمان و درسه محمد الماده والوه علمه كا جماع من الله ماه الله مهمم كا يراهن سك وسلم क्ताक्ता ० मैथक वहत्र-६म् क्याकि तक भुत्रा की कृत्वता ० मैथक الم حمال لس الس للدة ما رسا معردها الله الذيه ر المرهم وم راس किताला: मैंथ केमा यत कार तत हिन हिन हिन ति ששוושול עשר ויש נוע דונשוום ששר ויש למעל פווטמו ם ששר שבשרף صروحها هاا صروحها فد فسره وسام راسد فد فعه مد الله صود و مام الله علاد و ملك لد دورس ساء لد و مهدوج و سوم س مهرد الد دور وج ساء كالد دور وجه الد و ماد وجه الله و ا سلم ال الم محمد المراجع الله المحادي بي الم المع- به - وراح وراح المد

^{1.} So BU., SP., PB.; L. 2£-2. Be-comes dry; all rewre—3. So BU., SP., PB.; L, om.—4. Most of the MSS.

^{-7.} L., BU. -3. L., BU. 400 shôé 'ablution'-9. Déhéd-10. All mort

برجما صداری ها و ده همدا رس ممدی : بر ممدی از ها بربری از مرمدی : بر ممدی : بر ما مع و بر از بر ما از م

سر محاود داس دهماد: حد د ملام على المال على المال الم

^{1.} All in the sense or -- -2. the MSS. In Here & is the render-L., BU., ED., PB. 1901 & -3. Most of ling of the Av.

ما سر سرانها السراس المعارة الما يزعن المانا على معالما المانا ال

عبة مكاذا ناكب فه حدان مه مكاذا ناكب فه دا الله على مهدا الماكم المسلم المرافعا المسلم المرافعا المسلم ملا الم المحاذات ملس على حد الى على المحافظة الم المحافظة المح المحافظة المح المحافظة المح المحافظة المح المحافظة ا

عباً الم استراد و مهردان المرددان عباً الم سلول عباً الم داس و مهرد المحرد المعرد عباً الم حال المعرد الله عبا الم حاسمة عباً الم مهدم عباً الم مهدم عباً الم

مه مااس عن د محراره على و معرا الله مااه عنه الله مااه ماهم المحرك مرا الله ماهم المحرك مرا الله ماهم المحرك المح

fem. of פּתְּיִינְיִינִי fem. of פּתְּיִינְיִינִי fem. of פּתְּיִינְיִינִינִי fem. of פּתְּיִינְיִינִינִי fem. of פּתְּיִינְיִינִינִי fem. of פּתְּיִינְיִינִיי fem. of פּתְּיִינְיִינִיי fe superintendent of a street." Better vis parasté or vis frahdidê. Darmesteter derives vaéséush from vaésu 'a menial servant,' 'a domesticus.'

^{1.} L., BU. 1011 170-2. The Av. verb is imperfect 2nd pers. singular, rendered by the preterite used as a passive verb of command, "shall be purified."—

3. Some copies have 21 —4. A literal

المعمدا همري. حد د ساريم مهم سسامويم د د عمه سسامويم ود د عمه سسامويم ود د مهم سسامويم ود د عمه سسامويم ود د عمه سسامويم ود د عمه سسامويم ود عما عيم ودها سهد

तिन्ता :.

1 जिनका से में विकाल के तान त तिन्ता । जिनका विकाल में काल के तिन । जिनका विवाह के विकाल के विवाह के विकाल के विवाह विकाल विकाल के विवाह के विकाल के विवाह विकाल विकाल विकाल के विकाल विताल विकाल व

ارام مدم با رح با به به والمدها دمه والم با محمل به والمان الله والمان به و

مهرس السر هموس لسر ها مراس المرفول الموصد كد د همدل كوري الموصد كد د همدل كوري الموصد كد د همدل كوري الموصد كد د مودي المركب كوري الموصد كو د مودي كوري الموصد كو

^{-5.} SP. adds الا -6. Av. الماد الماد -5. SP. adds الا -6. Av. الماد الماد الماد -6. Av. الماد ا

ومه سا صداره أن على مسهد س ولدراه مد سوه الله المهو والم في مهد الله المهود الله في المهمد المهمد

سه مممدة و اله ساسه م- 10 مداره] .. حود اله هممد و سكار شه سكداره على الموصل و حود اله عورة آس عه دار الله همد و سكاره المرادع في كما هذا ه ع حو مداره حو وراك د المامه و و سكاره المرادع في كما هذاك ع حو مداره حو وراك د المامه و و سكاره المرادع في المامه و المامه المراده المامه المامه المراده المامه المام

^{1.} Most of the MSS. om.—2. L., PB. rp—3. L., BU., SP. rp. 4. The words in brackets are found in PB.; they are wanting in most of the MSS.—5. So PB., NM.; L., BU., SP., ED.

אינישוני ביי איני ביי אר ארניישוני ביי היישוני ביי היישוני ביי ביי ארניישוני ביי ביי ארניישוני ביי ארניישוני ביי ארניישוני ביי ביי ארניישוני ביי און ביי ארניישוני ביי און ביי און ביי און ביי ארניישוני ביי און ביי און ביי און ביי איישוני ביי און ביי און ביי איישוני ביי און ביי און ביי איישוני ביי איישוני ביי איישוני ביי איישוני ביי און ביי איישוני ביי

هم هاه اوم همكمه شد الم داس او الم شس ا شس واصده .. ممك المه حد د دركار داامدا يا ممك المه وسع حد د دركار داامدا ياهم سرح مداام شم حد د مان و سع علي ماكمدا و المركاد الكام الما ها المركاد الما ماهم مد دام الما ماهم مد دام الما عد د مان و سع المالا و درامكاد الكام سرح مداام دام المالك الم

عما دوراده همه عرب عباره مهماه سال المراه به عمام المساف همه ومد وراده همه وراده مهماه من المراهم همه ومد وراده همه ورود المراهم مهماه من المراهم ورود ورود و من المراهم و من المراهم ورود و من

^{1.} So PB.; L., BU. # 2. Comp. Vend. III, 20—21 and V, 26.—3.

Most of the MSS. \$1—4. Most of the copies 1980. 4.—5. L., BU., 801.91—6. MSS. 402

הרציאון:

בריצי אורה ל והרישל האחר ו והחר בישון ו והמשרמה ו והתשרמוש הפישל ו ווה לומשחר ו והתשרמוש הפישל ו ווה של האורש הפישל האווש הפישל האורש האורש

1100- मार्टिसा 1 तमेथ तिथाता 1 1100 मिर्टिसा : 1100- 1 मिरियाता 1 तमेथ विमारिकाता 1 मिरियाता 1 १५ भाषी दिखार दामाद अमेथाता कार्यमाता 1 विवास 1 तमेथ १३ भाषी दिखार दामाद अमेथाता कार्यमा कार्यमा 1 विवास 1 तमेथा

1 (म्पट्टेश्मी के पट्टेम्स) : किल्लेस । विक्रांत्र व

عما مدی .. د عما مرکست ه ام المصرصد د عما مرکم رسوس به مده ه ام محاسد در مدرا الله عمده الله به مده مده ه الله ملا الله عمد الله

יות של השתחה ו וחתר ביאון ו הרב את אחתו ו והמשתאוש התביחוה ו ו שקחה ו הרך הומשלח ו ביה המחור ו הרך הקונש הרביאוה ו הרביאות האלטווש הרביאוה ו הרביאות האלטווש הרביאות.

^{1. §§ 53—55 =} Vend. XIII, §§ 52—54.—2. L., BU., PB. & . 25—3. Most

of the MSS. مراسن معر 4. Sé 'three'

[سرم دارد می اس دارد هم مدای د مدرس دارد مهمی در دارد می مدای می در دارد می مدای د مراس در دارد می مدای در در مرسوله می در دارد می مدای در در مرسوله می در در می در می در در می می می در در در می می می می در می در می در می در می در می می می می در می در

^{1.} So PB., BU., ED., L., SP. 2. L., BU. го-чос 1; PB. го-чос ; ED. го-чос -; ED. го-ч

APPENDIX.

I.

The Pahlavi Text of the Vendidád, Fargard XIX.

II.

The Pahlavi Texts extracted from the Dinkard:-

- (1) Book IV, §§ 21-28*:
 On the History of the Avesta Literature.
- (2) Book VIII, Chap. I, §§ 5-12 *:
 On the Twenty-one Nasks or Sacred Books of the Zoroastrian Literature.
- (3) Book VIII, Nask XIX, Chap. XLIV, §§ 1-51 and 74-79*:
 On the Analysis of the Avesta Vendidâd, Fargards
 I-IX and XIX.

III.

Commentary, Alternatives and Corrections.

IV.

Observations.

V.

Opinions.

^{*} I have here followed the Chapters and Sections of Vol. XXXVII. of the S. B. E.



APPENDIX.

· ा। कीडीस क्रिक्स

FARGARD XIX.

- स्तिहित क्षेट् विके ततता वंदे विका तहीं विका तहीं क्षित क्षेट्र विके क्षेत्र क्षेत्र
- جرفان کا افتحادی کے افتحادی سے کا کا ماقصد اور سامان سے اور ماقصد اور مادی کا دور مادی کی دوری اور مادی کا دوری اور مادی کا دوری اوری مادی کا دوری اوری مادی کا دوری اوری کا دوری اوری کا دوری کا دوری

A Pahl. transcript of the Av. שנייש, 5, יישש, 5, יישש, 10. L., BU., PB., ED. אריישש, a variant of איישט = Pers. איישט יישט יי pre-excellence; "patdast bord "he overpowered the evil spirit." Haug and West read it patdid 'openly'—11. Referring to the future prophet שנייש - 12. So SP., PB., ED.; L., BU., om. איישט יישט 'will annihilate.'

ما النام المراه المراه في المحدد المعاد مماسم و مدعا ها مدعا الما المره المراه المراه في المحدد المره المراه المر

من و رده منها الم هدوالو من رسم رسم الله و منه الله المن المن منه و رسم رسم الله المن المن منه و و المن المن منه و و المن المن المن المن المن المن المن و المن و المن و المن و المنه و المن و المنه و

الممار [سعى وديمان اله براعة إلى براعة براعة برامة والمور يراعها اله موريم المالية إلى براعة براعة ويمامه برامة جماد سعى وال

1. In apposition to 64—2. Most of the MSS. 1209—3. L., BU., PB., ED. 12—2. Most of the MSS. 120 'to adore'; hence 'adorers'—5. 'That is, we recognise thee'—6. SP., BU. 12—7. Most of the MSS. 120 It is the Pahl. equivalent

of the Av. ליגט ייניים 'the born of Vadha', a matronymic name of Zohâk, whose mother is called Vadak. Comp. Ma'nú-i-Khrat, Chap. LVII, 25.—8. So BU., SP.; L. איניים באריים בארי

(فل ما براسو محراد:

BU.; PB., ED. אין איני —8. All MSS. add אין שיי שיים —9. Vide Yasna XLIV. —10. All om.—11. L., BU., PB., ED. איני איי ; âhist is a rendering of the Av. איני איין, compare Vend. III, 29. It seems to be a corruption of the original איני איין שייי = איני איני שייין שייי בייני איין שייי בייני שייין שייי

^{1.} The Pahl. rendering of the Av. אויף, which is wanting in most of the MSS.—
2. Some such word as אויף, or אויף, must be inserted to complete the sense.—3. PB., ED., SP. have אינטיין for for for אינטיין האינטיין בא. All אינטיין שייי בא. All אינטייטיים בא. Bu. אינטיין בא. So L.,

مهرا ال عامد و مواهد علم دوران عامد و مواهد من المعرف المرهد د مهرا المحمد و المعرف المحمد و المعرف المعرف

6(2011; 2, 190 A) 1 49 5th r MMA [m 4 A) 1 mg 12-1160A!

Angreson [angle] 1 41 5c r 12 4 1 ml 2015 1 1 angreson 1 [1146019] 1 ml 2019 1 1 ml 2019 1 1 ml 2019 1 ml 201

1. All \$\display -2. All \$\display -3. Most of the MSS. om. \$\epsilon\$ the rendering of the Av. \(\display -2 \display -4. \) Most of the MSS. \(-4 \display -2 \display -2 \display -5. \) Avinapétākih "without seeing them clearly" with the physical eyesight. \(-6. \) Reading svāsha or svāsa for

ورهانه] و السر فرهانه عمله و هان د فرق منا و مان فرهانه المها و مانه فرهانه المها و مانه فرهانه المها و مانه فرهانه المها و مانه فرهانه فرهانه أنها و مانه فرهانه أنهانه أنهانه أنهانه أنهانه أنهانه أنهانه أنهانه فرهانه أنهانه أنها

مراهم ا المار شاملا ا اله و المرامم ا المرامم المرا

18 مه شاهی سرمه و الله د سرا د سروی د سرا می الله و الله و سرور د سرور و الله و سرور و سرور

^{1.} Corrected; vide § 35. Most of the MSS. אין ביים 1. Corrected; vide § 35. Most of the MSS. אין ביים 1. Corrected; vide § 35. Most of the MSS. אין ביים 1. Rather MSS. אין ביים 1. אין 1. א

د عن ماهم سماعت سه تها والمعالية والمالية والما

7. All have אָרְיִלְיִשׁ —8. According to the Avesta בּרִי בּישׁלְשׁ בּישׁ שִּׁ בִּישׁלְשׁ —9. Akhêlmû 'sleepless.' All אַרָיי — 10. Amast 'never drowsy —11. Most of the MSS. ווף וַבָּ לֹח ווִי בּרִי בּ בּרִי בּישׁיִי —12. Av. בּרֵלְפְנָבִייִּ —13. Most of the MSS בּישׁיִים —14. L., BU., PB. בּישׁיִיטִייִר שִׁיִּיִייִרָּיִי —14. L., BU., PB.

- عدد مرمه من المراه المراع المراه الم
- رولاردی کو د در در هری سری سر سری دولاردی سرترا (رورال اورال دولاردی کو در در دری سردی سرترا کو سرال دولاردی کو در در دری کاروری کو سرال دری کو در در دری کاروری کو سرال دری کو در دری کو در دری کو در دری کو در دری کو در
- مرد الماريم المردم الريم مارد الماردم المردم الماردم ا

סמווש מה וה נה נחלוטו המווש] .. השייל אל ופי האוחר הלו צי המשלו יה מקרואו. [הקב ולי חיה ו

MADE MOEDE ANGEDE ANGER MORONE MADE THE GASIL S. ROP. HOW THE CASIL S. ROP. HOW THE MORONAL SE C MADE THE CASIL S. ROP. CARANT MORONAL SE C MADE CASIL CONTRACT CASIL S. ROP. CASIL CASIL

عا ما مامام سر ما راما و مردی مرابع و افر حد اله مکار و الما راس (اس مرااه ن مراوه اله و و اله ماما و منه و و مراه و اله مراما و اله مراه و اله و مراه و اله و اله و مراه و اله و اله و اله و اله و اله و و السال و اله و اله و و السال و اله و اله و و السال و اله و اله و اله و و السال و اله و اله

ברוושאו ה לחת היות לאו ומלוושאו ווה בימוושתה ה ההחחמו ה התך ש כד הוה מהאחת ה מהמחמאו [במוושתה ה החחחמו ה התך ש כד הוה מהאחת ה מהמחמאו [במוושתה ה החמחמאו ה התך ש כד הוה מהחתה ה מהמחתה בימו [הביבותה ה מהמחמאו

* ML., BU. "who are the other righteous ones"—1. SP., PB., ED. 4"% fr f;
L., BU. om. fr—2. Most of the MSS.

"fr" 'Thou art' instead of 3fr" 'having,'

'possessing.'—3. Akhézînî = Av. - freverence imperf. 1st. pers. sing.; all 3reverence compared in the MSS. "sin.'—5. So PB.; L., BU. roller for

1 (2) [[] 1 (2) [] 1 (2

Myte [me 1804 126, phal 1 the myte [me 2021 plans 1 the population 1 the population of the phale of the population of the population of the phale of

د همکمرودن. مهرو شهر د همکمرود مربع پی شده مرار مربع سو که د مدة مهروال داست که مربع (مرابع الله سام مربع الله سام که د مدة مربع الله به شام مربع و دورون مربع الله سام مربع الله الله مربع الله مر

द्यालम्या म्हाना त स्वाम महामा त स्वाम प्रदार्गा त विभागा क्षिता महामा त विभागा

mezali c ide (10) [m mlator 610 milio) o im epana modello modello modello mana modello modello medili anima in im immenima modello modello modello medili ano immenima modello modello modello impor immenima modello modell

که د سول فرسوا د سرمسم. [س سرمسم. مدمه س سه واسد دوره راه مها اگر اله مهاد ن

कुख [क 6126113].. सेन मि क्षावि तक, सेक कि क्षावि] केमाविद्द त सेसेक सेंतिक क्षेत्र कुरा त व्रिकाश दुत्या तित्वामा के तिया विकाश सेंतिक क्षेत्र कुराया त व्रिकाश दुत्या तित्वामा के तिया ति सेंतिक क्षेत्र कुराया त व्रिकाश दुत्या तित्वामा के तिया ति सेंतिक क्षेत्र कुराया त व्रिकाश दुर्ग तिया के तिया तिया विकाश सेंतिक क्षेत्र किंतिक कुराया किंतिया कुराया तिया किंतिक त

حد باسا سه ادم درماده] .. معارا با رو ما د سسهد مع اورها مااسد دره د حسلما هود [مع ومعارا با رو ما د سسهد ومع اورهم و راسد درمانه ما درمار ومعارا مامامه و راسد درمانه هورا کور د سسهد و معار [درسا هماد سای مامامه و راسد درمانه کور مهدراسا هورمه با سرهه ا هماد سای مامامه و راسد درمانه کور مهدراسا هورمه با سرهه ا هماد سای مامامه ماد د مه و د دهه با در ده و با درمانه ما درمانه ا

وه راس وانهانه که ویها د ساک ۱ مهریده راس وانهانه که ویمال د سال ۱ دونهانه که ویمال د سال ۱ دونهانه که ویمال د سال ۱ رادانهانه که ویمال د سال ۱ رادانهانه د سال ۱ رادانهانه که ویمال د سال سال رسید

^{1.} L. adds אישָי; PB., ED. have ישיין PB; BU., SP. ייטָעָפֶּיי —3. All om.— רוויס ייטטי פיטי אין 1—2. So L., 4. L., PB. רטויפטיי ; SP., BU. רלפטייי

عمصداه السه فرها به مكا د كمه مه د سود .

السه فرها به ورها و مكا د مه هره و السه فرها به مكا د سرد الله و مكا د سرد الله و مكا د مه هره و السه فرها به د مه مله و السه و مكا به مكا به

مراسا د هامه و هامه و وراهم ا هار د اله مممه مدور هدف .. مهمه د امر مهم هامه و حد مريا او او مهمه واله دور ادم مهمه او مهمه و مهم و مهمه و مهم و مهمه و مهم

مهد حراك د مهدار ها و در المراز ها الله و در المرازي على المرازي المرزي المرزي

عه او حد سريد في اولا من رود رامه والما اور الله عداد د والورد سه على اور في الله وراد و اورد و الله ويداد و

^{1.} All المراجع a var. of المراجع على المراجع المراجع

at the end of § 43 (in Geldner and Westergaard). It seems that one folio has been lost here from some earlier MSS, than those now known.—

4. L. 42 for ff 2-5. L., SP., BU.

45 विष्णिक समेह किता । त्रिक त तत्रता है। मेरि किता क्षेत्र किता है। क्षेत्र किता क्षेत्र किता क्षेत्र किता क्षेत्र क

47 प्रेक र अभागा वीत्विध त्येष्ट अभागा र ह्याक्ता र ह्याक्ता र भेक्षेत्रका १५ (११ र तम्मा र विषे अ। वदाद वेताम [तमा १२ स्वे प्रेक्षे र अभागा वीत्विध त्येष्ट अभागा र ह्याक्षा र

^{1.} The following two clauses of MSS. of the Pahl. version.—2. Correct-section 45 are here omitted in all the ed. All representations.

I.

BOOK IV, §§ 21-28.

On the History of the Avesta Literature.

नित्ताका में बिर्मितिकी तिकाविश तिक्षा विश्व तिताका । तिन्ता । तिन्ता । तिन्ता । तिन्ता । तिन्ता । तिन्ता । तिन विश्व विश्व । तिन विश्व विष्ठ विश्व विष्ठ विश्व विष्ठ विश्व विष्ठ विश्व विष्ठ विश्व विष्य विश्व विष्य विश्व विष्य विश्व विष्य व

च्या है। है। है हिन्द्र है किया। विभवा किया किया है किया है। किया किया। किया

ताक्षाकित त तत्वा। क्षेत्रका हमका हमका हित्या। हित्या। ति ताक्षाका। ति तत्वा। क्षित्या। हित्या। हित्या। हित्या। हित्या। हित्या हित्या। हित्याका। हित्याका।

^{1.} DE. -031-2. DE. 1910-3. DE. 1970 1-4. DE. 100019"-5. DE. *11400

2.

BOOK VIII, Chap. I, §§ 5-12.

On the Twenty-one Nasks or Sacred Books of the Zoroastrian Literature.

و کا ایمان د و و د کرد د کردو د مردو المان الما

^{1.} DE. אואפטיישי – 2. DE. ביין אייטיי – 3. DE. אואפטיישי – 7. DE. ביין אייטיי – 8. DE. ביין אייטיישי – 5. DE. ביין אייטיישי – 9. DE. ואייטיישי – 9. DE. ואייטיישי – 9. DE. ואייטיישי

هوام باد وسماه ایماد در میما سد د: هامه باد وسماه ایماد در میما سد د سما سرما موام باد وسماه ایماد در با به در سما سرما در در

واجه واجه المحمد و ما به مهال المحمد و المحمد و

नित्रकृष्ण । तत्तिकार । त्रिकार । त्रिकारका । तार्यात्रका । तार्या । ताय्या । ताय्या । ताय्या । ताय्या । ताय्या । त

^{1.} Usually ויטופר or ויטופר in the MSS.—3. DE. אוני —4. DE. MSS.—2. Generally written ויטוני in אוניטיוניט

BOOK VIII, Chap. XLIV, §§ 1-51 and 74-79.

On the Analysis of the Vendidad, Fargards I-IX, and XIX.

निकेत क्यााके 1 से दिक्या त तामकेत में विद्वार 1 मि में पाति कर्या विद्वार 1 मि कर्या विद्वार 1 मि कर्या विद्वार 1 मि कर्या विद्वार 1 मि कर्या विद्वार वि

^{1.} DE. 170 170 -2. DE. om. -3. DE. 1702 -4. *12 -5. Better + 100.

मेल्सेमा त ततततमा कुत्था तमि । कार् १ भूर हु भूरेश । मित्ति कलतत नेल्से । कुत्या । कि विकास कि विकास कि विकास कि विकास कि विकास विकास । त्रिका । त्रिका । त्रिका । विकास विकास विकास । विकास कि विकास विकास । विकास कि विकास विकास । विकास कि विकास वितास विकास वितास विकास व

^{1.} All MSS. om.—2. DE. علم 1—3. Comp. vd. VII, 26, واعد mégach, Pers. ميك 'a locust.'

وسل الح فرعا به مهر هما المها المها مها المها ا

ने किया । तारा तारा किया त क्षिता त तिर्माता त ता। पत्ता ने पह के क्षिता । किता पर क्षिता । किता विकास । किता व

^{1.} Comp. Arabic לעשי " calamity," "misfortune"—2. DE. צאיי על טייטי

तेम्पीला कि ए द्रातेमा मे द्रालाग्या त द्रावातया क्याविकः का का क्ष्मित्वावा त द्रावातया क्षाविकः क्ष्मे कि त त्रावाया में विकास क्ष्मे विकास क्षमे विकास क्ष्मे विकास क्ष्मे विकास क्ष्मे विकास क्ष्मे विकास क्षमे विकास क्ष्मे विकास क्ष्मे विकास क्ष्मे विकास क्षेमे विकास क्षमे विकास क्षेमे विकास क्षेमे विकास क्षेमे विकास क्षेमे विकास क्षमे विकास क्षेमे विकास क्षेमे विकास क्षेमे विकास क्षेमे विकास क्षमे विकास क्षेमे विकास क्षेमे विकास क्षेमे विकास क्षेमे विकास क्षमे विकास क्षेमे क्षेमे क्षेमे क्षेमे विकास क्षेमे क्षेमे क्षेमे विकास क्षेम क्षेमे क्

COMMENTARY, ALTERNATIVES AND CORRECTIONS.

Page 1, line 9, ML. 1191934 for 1191994 in the later MSS. I do not see how the latter form can make sense. אוליו אוניים ביים kilûntan = אוליים with 31, 'to measure up to,' may mean 'to travel to,' which would suit the context. The corruption of the rare verb 1181934 into the common verb uriled can be easily understood .- P. 9, note 3 omit 14-P. 11, last line & is an imperative suffix, so also w with some Huz. verbs.—P. 12, line 5 is often used for the Av. pl. gaêthâô or ניטשיים is often used for the Av. pl. gaêthâô or gaéthanam; fr is right for the Av. azem, where fr is used it is a corruption-P. 16, l. 15, read re-use ff # 1" 1900 190" - P. 27, l. 8, later MSS. read red rarêd for revol-P. 28, 1.5, the first may be omitted; used in the sense of אין אין -P. 38, l. 3, read אין אין -P. 39, n. 8, read ML.—P. 40, n. 10, read 30 ft. -P. 41, n. 10, read L. for ML.— P. 43, l. 10, better rede parid 'flew away;' l. 11, read in f for 3rf-P. 44, 1. 6 insert #4 35 ne before 16. In the footnotes insert fig. 17—P. 46, n. 8, read 4814-P. 47, ll. 8 and 11, read \$4 for 484; n. 8, om. L.; n. 9, read SP. expressil-P. 48, n. 11, read: So SP., BU.; L. 37-P. 49, l. 6, read אַנייסיין: n. 2, correct the misprint י after י after ניטשין: n. 2, correct the misprint in the word 'perhaps'.—P. 56, last line, & in the sense of \(\frac{1}{2}\),—P. 58, l. 15, read mefreu, and insert so before will as in L.—P. 59, 1. 8, read • 25; l. 15, insert w before 4 - P. 60, l. 10, insert w before 40; l. 18, read اله عاد عاد اله عاد العاد الع 1. 16. المن المناه ... P. 66, l. 6, read المناه عند عند المناه ... £4; n. 2, the word may also be read bid i púdé; n. 3, read 'supplied by 'for 'om. in'-P. 67, l. 10, ML. inserts who before ____P. 68, l. 2, ML., SP. om. ff-l. 10, the may be omitted; n. 9 insert ML., SP.-P. 69, l. 7, read - tol3; l. 9, ML. BU., SP. om. שב P. 70, 1.1, read יבוש וויפן; 1. 3, ה איש may be omitted as in P. 67; 11.8 and 9, read , 1.16, read , 10018-P. 73, 1.3, better river than 3mer; n. 9, ML. perhaps nazdist 'the next,' that is, the 6th Fargard.-

P. 74, n. 6, om. 43-P. 75, l. 14, om. 8-P. 77, l. 1, read as in ML: 411 6 22 'so that he keeps (himself) likewise from sin.'-P. 78, l. 18, ML. (11 (11 me) 4) Kîrâtan.—P. 80, 1. 20, read _10014; 1. 21, _1646—P. 81, 1. 13, read أور P. 82, 1. 1, better read سكنه: n. 3, read 'هرام in SP.'-P. 83, 1. 14, bracket omitted; n. 9, read 'Giro' for 'om.'-P. 85, l. 1, better for 'void'; 1.15, read 1, 19 read 1 for 31; 1.20 19014; n. 6, 4013 dargas. P. 86, 1. 6, read 444 for 444 - P. 87, 1. 2, old. MSS. insert [346] before fr-P. 89, 1. 9, ML., SP. 31000, which may be read khayâ-dâd (vad) 'life-given,' 'effervescent,' 'boiling.'-P. 90, 1. 4, read Ja-Oux-P. 92, 1.10, the 310 before may be omitted; n. 11, read 'PB., ML.; -P. 93, 1. 18, read 4-P. 95, n. 1, 1900; n. 8, read 400-P. 100, l. 14, read וריין for פון אין; n. 16, read של שקפון P. 102, l. 14, rather - 35-P. 103 l. 1, better ويس Pers. عيد than المعنية commonly used in the Vendidad.-P. 105, n. 3, read 'middle,' e for c .- P. 109, n. 4, read 'Westergaard.'-P. 110, 1. 19, read (SP.' for 'ML.'-P. 112, n. 6, om. 10 - P. 115, l. 2, the word 312 may be omitted as in p. 92.-P. 116, l. 16, . Ar a Pazend transliteration of the Pahl. one; afterwards our tanand; Pers, تننده 'a spider'; n. 9, read: 'All om. except SP.'-P. 120, n. 7, جوز is the Arabic form of the Persian گوز 'a walnut.'-P. 123, ll. 12 and 16, read برس ولرس والرس والرس الرسو, المرس الرسو, المرس الرسو, المرس المرسو, ا read the last word o 'ten.'-P. 134, ll. 10 and 11, better 4-ou than 4-ou -P. 137, add fig. '11' in the second column.-P. 139, l. 11, read refer for rever; n. 14, read 'physically', y for i. -P. 140, l. 4, the Av. - is often rendered into Pahlavi by رواديع (see Fd. III.); but it should be properly as in the Pahl. Yasna LXI, 3, (see old MSS.) - P. 141, 1.8, read refer for refer-P. 143, l. 5, the more usual form of 100 in old MSS. is 18 le-chadun 'before,' 'throughout,' 'beyond'; n. 11, l. 11, 'PB. reads (غالب عبد الله عبد عبد عبد الله عبد ال n. 2, read 'a set of white cotton clothes'; n. 4, read שאַשִּשׁשׁ for שַּקְּשִׁשׁשׁ for מַּבְּיִישׁשׁ P. 148, n. 9, read 'woollen.'-P. 149, l. 3, read www. khúrsandíhá for -wesperr -P. 153, n. 2, strike out the point after 'so.'-P. 155, n. 5, the

Pahl. word may be read according to Chaldee khadiya. -P. 157, n. 2, read 'two-thirds.'-P. 159, l. 9, read moved -P. 161, n. 5, read 'and omit' for 'rather omit.'-P. 162, n. 1, read 'SP.' for 'ML, BU.'-P. 164, 1. 8, read by: n. 8, read 'have' for 'add.'-P. 166, 1. 16, 35 35 corrected according to the Av. myazda. ML., SP. have 356, which is the most usual form; 356 is very rarely used in Pahlavi.-P. 167, n. 7, read Pers. -- P. 177, l. 14, w. 8, read 2100 -P. 179, l. 8, read 4511 37 5-P. 180, §§ 17-19, read war hanchesh or sanjesh. L. generally gives the form velew åshanjesh or khshanjesh (kha. is dropped in Mod. Pers. asia 'to drop,' 'to trickle' .- P. 180, l' 10, read ven 3, for ven; n. 3, add but presse is the usual Pahl. form'.—P. 181, l. 4, w. 7, read 33, for 131: 11. 11. 22, read & for 1"-P. 182, 1. 9, read out for 5 wif: 1. 16, fy for 25 in L.; l. 19, in most of the MSS. - 1 no reading 'tan keh (azash bara vazluned) 'it departs a little from his body '; l. 20, שיש סד שישים; n. 3, read: 'So PB., ED., L.; SP. سولة: n. 7, add 'pachend' (Pers. الدولة) 'like a flock when they scatter it' .- P. 183, l. 17, in L., and SP. the usual spelling of yet is et; n. 4, correct 'Westergaard.'-P. 184, l. 17, read אסץ for אלי : n. 5, read ויווים - P. 187, l. 5, שע בולקום , for ישל ; in the MSS.; 1.18, willow - better and more literal than ivery -- 11 of the conjunctive mood) in §§ 34, 35.—P.188, n. 2, add 'It may be pres. 2nd pers. plural.'—P. 189, ll. 19, 21, read real for real pers. for real pers. 190, 11. 9, 15, better "than 1, since the suffixed pronoun is used when the nominative follows the verb ('again by him ...')-P. 192, 1.13, read wester for wester, and ff for eff-

IV

OBSERVATIONS.

- 1. Every student ought to read the section on the Commentary, Alternatives and Corrections before he begins to study the text. The errors given in pp. 220-222, are mostly owing to the difficulties of printing Pahlavi type. While going to press the compositors were obliged to lift up the composed type of 8 pages and, consequently, many letters got loose, and some of them even dropped down or separated. The hasty compositors trying to make them right, have in some places put the letters dropped, and in some put wrong letters or even additional letters.
- 2. For all divisions of parenthetical clauses or comments by means of punctuation in the Pahlavi text the editor is chiefly responsible, as the stops found in the MSS are not used systematically. The unnecessary stops that are found in very old MSS are mentioned in the footnotes.

V

OPINIONS.

THE PAHLAVI EDITION OF THE DÎNÂ-Î-MAÎNÛ-Î-KHRAT, BOMBAY, 1895.

Only a short time ago, in April last, the indefatigable Pahlavi scholar, Dastur Darab Peshotan Sanjana, B.A., published the admirable photozincographed edition of the Nirangistan under the patronage of the Victoria Jubilee Pahlavi Text Committee. He now presents us with another important Pahlavi edition of exceptional usefulness for the study of Pahlavi literature, a first-class edition of the work, designated in Persian as the Minokhirad, and in Pahlavi as the Dînâ î-Maînî-î-Khrat, which literally means "the religious decisions of the spirit of wisdom," decisions given in answer to sixty-two difficult questions of a learned Mazdayasnian.

This edition comprises, besides the Pahlavi text printed in ordinary Pahlavi type, a scholarly introduction, a large amount of critical and philological notes, and a valuable commentary on the sixty-three chapters of the text. In the introduction the learned Dastur shows that the above title of the book, though not found in all the manuscripts of the text, was really its original name, and that this name exactly corresponds with the contents. The questions and answers are not divided in classified groups of like subjects, but follow promiscuously various lines of thought and reflection on most difficult problems, such as the nature, origin, and scope of the spiritual and material world, the more important precepts of morality and religion, especially those preculiar to Mazdayasnian religion. As regards the authorship and the age of its original composition, the editor does not advance any certain conclusions, but addness sufficient reasons to make it probable that the final compilation of the work was made not later than the reign of the Sasanian King Khosru I., or Noshirwan the Just, i. e., between 531 and 579 A. D., a period of great intellectual and religious activity in Persia. Special praise is due to the Dastur for his scientific use of the Pazend and Sanskrit versions of the same book for verification of the text, so that his edition may be considered as the most successful attempt on the part of a Parsee scholar to edit a Pahlavi text in accordance with the principles and methods of European scholarship. The usefulness of the book to scholars in Europe will be enhanced by his supplying the text of the lost folios in the oldest manuscripts from the manuscript copy extant in his father's library and the Pazend of Nervosang's Sanskrit version.

The edition, as the author states in his preface, is intended not only for the purpose of promoting interest in Pahlavi literature in general, but also for advancing, in particular, its study in the Bombay University in grateful recognition of the adoption of Avesta and Pahlavi among the classical languages in the University course. The handy form of the octavo volume, the excellent type, and the critical accompaniments contribute to make the present edition highly suited for this special object; and as the Pahlavi text of the Minokhirad has been prescribed by the Bombay University for the Intermediate Examination, professors and students will welcome this edition as the text-book that meets all their expectations.

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The perfection of the edition under review would suggest but one wish, that the industrious Dastur may long continue his useful labours in publishing many other Pahlavi texts, and thereby lead the way to the attainment of the ulterior aim and crowning succeess of such pursuits, namely, the building up with such materials a complete and reliable system of the traditional Philosophy and Theology during the Sasanian period. This work in particular would call for such a treatment, for the reason that it is entirely didactic, and that it has moved a number of vital questions among Iranian scholars of Europe, which still await solution. Such are the questions :-Who this Spirit of Wisdom really is, whether to be identified with Vohuman, one of the Ameshaspends, or with Aûharmazda himself? Are all his religious decisions proper supernatural revelations and consistent with human reason? In what relationship do his utterances stand to the many similar ideas, doctrines and even locations recorded in the sacred Books of Wisdom of the Old Testament? How are they related to the tenets of the Alexandrine Schools, and to the various systems of Gnosticism? What light do the decisions of the Spirit of Wisdom throw on the idea of rewards and punishments in the other world; on the creation of good and evil spirits and their influence on man; on the efficacy of prayer; on the nature of good and evil works; and on many points of interest peculiar to the Zoroastrian religion?

In grateful reference to his distinguished ancestor, the late Dasturan-Dastur Eduljee Darabjee Rustomjee Sanjana, the editor has adorned his book with a portrait, and genealogy, his life, and a list of his literary compositions. ('The Times of India,' August 8, 1895.)

"The Pahlavi Text Series"—Vol. I. Nirangistan, edited by Darab Dastur Peshotan Sanjana (Published by Order of the Trustees of the Parsee Punchayet, Bombay, 1895).

As an appropriate introduction to a review of the first edition of the Pahlavi "Nirangistan," prepared by the distinguished Parsee scholar, Dastur Darab Peshotan Sanjana, B.A., and recently published under the auspices of the Parsee Victoria Jubilee Palilavi Text Committee for the Trustees of the Parsee Punchayet, the words of Dr. L. C. Casartelli are well worth quoting. He says: "Perhaps the most important work that can be done for Oriental science by the Parsee savants is the publishing of the numerous Pahlavi texts, which still exist unedited in their libraries. It will be remembered that when M. Darmesteter was in India in 1886, he is said to have given the Parsee community the advice to celebrate the Queen's jubilee by publishing as many texts as possible." The advice was sound, for it is known how much treasure of the kind still waits to be accessible to us. To these words pronounced in 1892 at the Ninth International Congress of Orientalists in London he added a long list of publications, which, to use his words, "represent what Parsee scholarship has done for the texts of the sacred or standard works of the Avesta, or of subsequent Pahlavi literature during the past ten years." He then expressed his belief, "that the list is not merely a long catalogue of varying value and merit, but also a fresh indication of that remarkable readiness to accept and assimilate outside elements, and to bring them into harmonious symmetry with its own system, which I believe to have been one of the leading characteristics of the Iranian intellect in all stages of its history."

The present edition strikingly confirms the above statement, as it affords a remarkable proof of the progress made by our Parsee scholars in the direction so highly recommended by European savants. The edition appears in the form of a large octave volume

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and consists of a photozincographic facsimile publication of the Pahlavi MS., belonging to Dr. Dastur Hoshangjee, Jamaspjee of Poona. . It is accompanied by a most valuable introduction, a complete critical apparatus, and a careful collation with an older Iranian MS., belonging to Ervad Tahmuras D. Anklesaria of Bombay. The, Photozincographed reproduction of the MS. reflects the greatest credit on the Government photozincographic department at Poena, to which this part of the work was entrusted; and gives to the book the important advantage, which could never have been obtained by the ordinary print in Pahlavi type, of being absolutely free from any interference of the editor with the original, and of exhibiting the text in the very handwriting of its compiler. This advantage will be specially appreciated by Pahlavi scholars knowing that Pahlavi words and sounds admit of various interpretations, and that they are best left in their original form for the purposes of critical study. The comprehensiveness of the collation forms another marked distinction of the book; it compresses into one volume all the variants of the older Iranian MS., which the scholar would otherwise have to seek in it. Besides an element of novelty attaches to the book in the circumstance already pointed out by the learned Dastur in a paper read in 1893 before the Royal Asiatic Society of Bombay, of its embracing not only the Nirangistan, one of the sections of the 17th Avesta Nask called Huspâram, but also a large portion of the Airpatastân, the second section of the Huspâram Nask.

Apart from many other interesting details touched upon in the introduction, the Dastur elucidates very carefully the age and the history of the MS., as also the list, the condition, and the critical value of the extant copies in Europe and India. As a special claim upon the interest of the scholar, the editor puts forth his belief in the remotest antiquity of the religious ideas and ceremonies embodied in the Nirangistan, for the reason of their being, to a great extent, based on a number of lost Avesta fragments preserved in the Nirangistan. In support of his opinion he adduces certain concurring views of the Rev. Dr. L. H. Mills, the distinguished American translator of the Gathas; but as Dr. Mills, in part, advances his theory conjecturally, and in part has not yet secured the adhesion of eminent scholars, the Dastur's contention rests upon problematic premisses. This peculiar position of the editor, however, does in no way derogate from the high standard of his critical and historical research, which has been repeatedly recognised as scholarly by European savants, and especially noticed by Dr. Casartelli at the Ninth Oriental Congress in his review of "The Literary Activity of the Parsees during the past ten years in Avesta and Pahlavi Studies." The edition must have cost the Dastur much time and labour; he calls it a work of love, and in this we recognise a merit which is duly acknowledged by the President of the Victoria Jubilee Pahlavi Text Committee in his Preface of the book. As to the contents of the Nirangistan, Dr. Haug in his essay on the Pahlavi literature briefly says that the Nirangistan includes Avesta quotations which are no longer extant in the Zend-Avesta, that it consists of three fargards (chapters), and treats of a great number of details regarding rites, ceremonies and precautions to be adopted in their performance. The editor, however, has brought to light an oversight committed by Dr. Haug, inasmuch as the latter discovered in the Nirangistan only three fargards instead of five. Judging from the contents, as given by Dr. Haug, the Nirangistan would appear to be a Zoroastrian ritual, meant principally for the use of the priesthood. But in consequence of the intimate relation between creed and ritual, and the general importance of the comparative study of religious systems, everybody will welcome in this edition an indispensable means for the correct interpretation of the purport, and the bearings of this branch of ritual literature, so important in the eyes of the

of the Dastur. What finally makes the edition especially opportune is its appearance at a juncture when the Bombay University by a laudable show of interest has sanctioned the introduction into its curriculum of a complete course of Avesta and Pahlavi studies. In consideration of what has been-said, all will agree that the edition of the Nirangistan, as it is a publication of the Parsee Victoria Jubilee Pahlavi Text Committee first in time, is also one of first-class merit.—("The Bombay Gazette," 8th April; 1895.)

A Jubilee Literary Memorial.

The late Professor James Darmesteter, in his memorable Bombay lecture on "Parseeism: its place in history," which Mr. Gastom Paris, in his recent appreciation of that scholar, justly called a unique contribution to the history of ideas, exhorted his hearers to take steps to rescue from destruction and oblivion valuable fragments of their ancient religious literature and to publish editions of manuscripts of which there are only one or two copies extant. "What is needed," he said, "is the raising of a fund that will cover the expenses of editing a few texts to be chosen by a scientific committee. In a few days you are going to celebrate the Jubilee of the Queen-Empress, the golden marriage of India with England, the golden marriage of the East with Western civilization. You will join with your usual munificence in the public festivities, but if you want to impress particularly the Parsee mark upon your demonstration of loyalty, what better opportunity could be found at the same time to perform a duty to your race and to do honour to the Queen of the West, than by showing how deeply you have imbibed the Western spirit, the spirit of science and research? * * * Let the revival of your literature, let the raising of the Jubilee Pahlavi Fund, be the Parsee Memorial of the Jubilee of the Queen-Empress." This eloquent appeal was effective, and the Parsees got together a sum of Rs. 10,000 to be devoted to the purpose pointed out by Mr. Darmesteter. The Victoria Jubilee Pahlavi Text Fund was started to publish facsimile editions of rare Pahlavi MSS. somewhat after the model of the famous Anecdota Oxoniensis series published by the Clarendon Press. After the unusually long period of eight years of gestation, the committee have published the first volume of the series edited by their Secretary, Dastur Darab Peshotan Sanjana. It contains rather large fragments of the Pahlavi translations of certain important portions of one of the Avesta Nasks, treating chiefly of the due performance by the priests of the great religious ceremony of Nirangdin, which is the coping-stone of the entire ritual system of the Parsee religion. Only two independent MSS. of the texts are known to be extant now, and both are in India. In this edition this unique text will be now accessible to scholars all over the world. Dr. West wrote that 'the task of editing the Pahlavi text of the Nirangistan is likely to be one of no small difficulty and uncertainty whenever it is undertaken,' but now that it has been successfully undertaken and accomplished by the young Dastur, a distinct service has been rendered by indigenous Parsee scholarship to students in Europe and America. And we are glad to see excellent fruit borne of such labours, for Dr. West, the greatest living Pahlavi scholar in Europe, is at present engaged in translating this newly-published text for Max Müller's series. (" The Times of India," 24th April 1895.)

[Extracted from "The ACADEMY," 6th April 1895.]

When the late Prof. James Parmesteter was in Bombay, he delivered a lecture to the Parsee community upon their religion and sacred books, on February 2, 1887,

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in which he earnestly advised them to raise a fund among themselves for the publication of a few important Pahlavi texts which existed only in rare or unique MSS. He further suggested that a Victoria Jubliee Pahlavi Text Fund would be a suitable Parsee memorial of the jubilee of the Queen-Empress which was then rapidly approaching. The fund was raised and a committee was appointed to arrange for the publication of three such texts, one of which, edited by their secretary, a son of their high priest, has now appeared.

The facsimile of 195 octavo folios has been well executed by the Bombay Government Photozincographic Department; and the editor's collation of the Iranian MS. seems to have been carefully made. In his new edition of the Pahlavi Vendidad, which is well advanced, he will have a better opportunity of displaying his abilities as an editor of texts. It should be noticed that the first folio of the facsimile commences with a short Nirang, or rite, for the preparation of the Vars, or filaments of heir, supposed to symbolise the ancient hair-sieve for filtering the Hom-juice prepared and tasted during the ceremonies. This Nîrang is followed by a Persian-Pahlavi colophon, dated A.D. 840 (the last of the three ciphers being unfortunately erased from the photograph); and the colophon states that the Nîrang was found by the writer of that date (A. D. 1471) in the position he has copied it. It forms, however, no part of the Nîrangistân.

E. W. WEST.

SYAVUSH AND SUDABEH.

The genial and industrious scholar Dastur Darab Peshotan Sanjana favoured us yesterday with a contribution which supplements his paper on 'Next-of-kin Marriages in Ancient Iran,' which was read a year or two since before the Bombay Branch of the Royal Asiatic Society. Since that paper was read Madame Dieulafoy's striking romance, of "Parysatis" has given wider currency to the received traditionary and historical belief on this subject. Madame Dieulafoy, with all her pretensions to knowledge concerning Persian antiquities, takes Parysaties as she finds her in tradition, the consort of her brother Darius, and Artaxerxes wedded in succession to two of his nearest blood relations. Inquiry into the latest results of philosophical and ethnographic investigation would, however, have warned the gifted Frenchwoman against a too ready acceptance of conventional beliefs on this subject. We need not here reproduce either the earlier or the later of the Dastur's arguments on the subject. It is sufficient to say that he has gone far to establish the proposition that the Pehelvi terms, the use of which has led to a belief that next-of-kin marriages were common in early Iranian society, have a much wider meaning than has hitherto been attached to them. European Iranists seem to have come round of late to the conclusion, which the Bombay Dastur has set forth with so much industry and clearness-a result which must be regarded with gratification. For though, as George Eliot says, we cannot reform our ancestors, it is always satisfactory when we learn that they were better than they have been credited with being.—("The Bombay Gazette," November 13, 1890.)

[Extracted from the "Transactions of the Ninth Oriental Congress," pp. 528-534.]

"The Literary Activity of the Parsees during the past ten years in Avestic and Pehlevi Studies," by Dr. L. C. Casartelli.

'The transition from strictly Avestic to Pehlevi literature is made by reference to the new edition of the Pehlevi version of the Vendidad which is now being undertaken by

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Darab Dastur Peshotan Sanjana, who has kindly forwarded me advance proof-sheets of the first few pages. This will evidently be a very carefully collated text, with abundant and scholarly apparatus criticus, and will make a handsome well-printed volume. It is hoped that it may be completed by the end of this year.

"The next department of literary activity to which I shall draw attention is the intelligent utilisation on the part of Parsee students of the most recent scientific writings of European orientalists in the form of translations of these latter into English. First and foremost comes the handsome version, in two volumes, of the greater part of W. Geiger's standard work, "Ost-Iranische Kultur im Alterthum," by the accomplished son of the high-priest Peshotan, under the title, "The Civilization of Eastern Iranians in Ancient Times. By Dr. W. Geiger. Translated from the German by Darab D. Peshotan Sanjana, B.A. London: Henry Frowde. Vol. i. 1835; Vol. ii. 1836." This version by the Parsee of a German work into English is excellently done, and deserves high praise.

"In addition to translations of the kind from European languages, a considerable number of original essays, either in English or Gujarati, have been produced during the decade by Parsee savants. A few of these may be mentioned here. Dastur Darab has published "Next-of-Kin Marriages in Ancient Irân. London: Trübner, 1888;" and quite recently, "The Position of Zoroastrian Women in Remote Antiquity. Bombay, 1892." As this paper is merely a bibliographical record, I do not touch upon the points of controversy between Mr. Dărăb Peshotan and myself involved in these small volumes which I have fully treated of elsewhere (in the Bibylonian and Oriental Record), and merely register the essays as able and interesting presentations of the author's own views."

THE PAHLAVI VENDIDAD.

The Academy of 12th January contains the following notice of a useful work by a Zend scholar:—"Dastur Darab Peshotan Sanjana has sent to Oxford advance-sheets of an excellent edition of the Pahlavi translation of the Vendidad, prepared with the collation of many MSS., which were not at the disposition of the former editor. This edition will also possess the advantage of copious notes at the foot of the pages, instead of sparse ones at the end of the book. Considering the length of time since the first edition was issued we expect an advance upon that production; and this is, in fact, presented." Dr. Karl Geldner praises the scientific attainments of the Parsee scholar, and remarks: "Derselbe verräth wissenschaft und wissenschaftliches streben, its solid und fähig einen Curs zu leiten, der die Garantic des Erfolges gibt."

"I have examined the Pahlavi Text of the Vendidad which you are about to publish, and consider it to be extremely useful to Avesta and Pahlavi Scholars. Spiegel's text, so far as it is based upon the original portion of the old MSS. K₁ and L₂, is not susceptible of much improvement until better authorities are discovered. But for the earlier part of the Vendidad the original text of these MSS. is lost, and Spiegel had to rely upon modern MSS. Here you have been able to consult much earlier copies of K₁ than were accessible to Spiegel; and the publication of the readings of the MSS. ML. and BU., now three centuries old, is the most valuable feature of your edition."—Dr. E. W. West.

(2) "An excellent contribution to Pahlavi Literature."—Prof. C. de Harlez of the University of Louvain.

The Dînâ î Maînû î Khrat—"This is the first complete edition of the Pahlavi Mînû-Khirad, the text of which has been earefully collated."—Dr. E. W. West.











